# The American Missionary

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C. J. RYDER, D.D., *Managing Editor* | E. H. HAMES, *Business Manager*

## ATTRACTIVE CLUB RATES

We called attention to the subscription price of THE AMERICAN MISSIONARY in the last issue. For fear the attractive club rates there mentioned might have been overlooked we repeat them:

Single subscriptions.....50 cents a year
Clubs of five, each subscription.....25 cents a year
Clubs equaling one-fifth the gross membership of the church in the last Year Book, each subscription....15 cents a year

Magazines are sent *to individual addresses.*

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The Flatbush Congregational Church of Brooklyn, N. Y., Rev. Lewis T. Reed, pastor, is the banner church this year, sending us a club of 311; the South Church, New Britain, Conn., Rev. G. W. C. Hill, pastor, comes next, with a club of 228; then follow the First Church, Grinnell, Iowa, Rev. P. F. Marston, pastor, with 201; the Washington Street Church, Toledo, Ohio, Rev. E. Bourner Allen, pastor, 200; the Mt. Pleasant Church, Washington, D. C., Rev. Clarence A. Vincent, pastor, 200.

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The Old South Church, Worcester, Mass., Rev. Edward P. Drew, pastor, sent a club of 186; Hyde Park, Mass., 166; Central Church, Topeka, Kans., 158; Granville, Ill., 140; Edwards Church, Northampton, Mass., 126; Chicopee, Mass., 122; Glen Ridge, N. J., 118; New Milford, Conn., 114; North Church, St. Johnsbury, Vt., 112; First Church, Lowell, Mass., 100; Central Church, Philadelphia, Pa., 100.

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There were 56 clubs of from 50 to 94, and nearly a thousand clubs of from 5 to 50.

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Envelopes for distribution in the pews, circulars and sample copies, will be furnished without charge by sending to MR. E. H. HAMES, Business Manager, 289 FOURTH AVENUE, NEW YORK.

# THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Office: 287 Fourth Avenue, New York.

General Secretary, Charles H. Richards, D.D., Treasurer, Charles H. Baker.

Field Secretaries, William W. Newell, D.D.; 19 La Salle Street, Chicago, Ill.; William W. Leete, D.D., Room 611, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, 417 Market Street, San Francisco, Cal.; Assistant Field Secretaries, Mrs. C. H. Taintor, Clinton, Conn., and Rev. J. P. Sanderson, D.D., Chicago.

Christmas is coming this month. Let us fill it with Christmas joy! There is no better way of doing this than by making glad the hearts of those who are burdened with anxiety and distress. If the churches would make up their full Church Building apportionment this month, we could give a "Merry Christmas" to nearly a hundred churches appealing for our aid. As these churches average a hundred members each, where is there a better chance to make glad ten thousand people?

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Our church at Lander, Wyoming, will have a merry Christmas this year, for it is to dedicate this month its house of worship. It has had a hard time getting it. For five years they have been working for it. Lately the Rev. Noel J. Breed has awakened new enthusiasm and effort, and they are about reaching the consummation of their hopes. Many eastern friends will rejoice with this plucky little church and its brave pastor in the completion of their house of worship.

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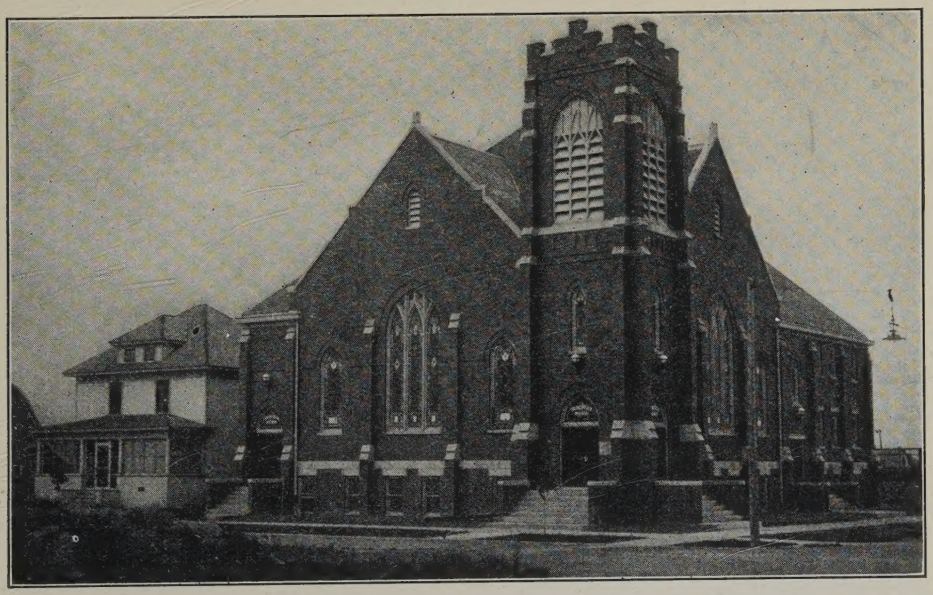
Forefathers' Day is just at hand also. Plymouth Rock became historic on Dec. 21, 1620, when our Pilgrim Fathers and mothers used it as a stepping stone to get ashore at Plymouth. They at once planted the church in the wilderness, mother of all the Congregational Churches in our land. The Boston Council of 1865 voted to ask all the 2,723 Congregational churches of that day, large and small, to commemorate these Pilgrims by taking "a simultaneous offering for church building on the Sunday preceding Forefathers' Day." They did it, with a splendid result. Since then many churches have made their Church Building offering in December, in memory of the fathers. Suppose this year all our churches should make a simultaneous offering for church building on the Sunday nearest Forefathers' Day, how it would help the waiting churches!

## A GREAT DAY IN WILLISTON, N. D.

THE center of the world on September 27, 1914, was Williston, N. D., at least for the people of that section. It is not the center of that great state, for it is on its western border near Montana, and in its northern tier of counties next to Canada. But it was Dedication Day in Williston, when the fine new Congregational church was to be consecrated. The State Conference was just closing a great meeting there. Delegates had come from every part of the state to share the feast of

fellowship. The "wise men from the East" had brought their messages. The city was alive with interest for this is the largest and best building in town, whose auditorium is the only one large enough for great civic gatherings.

As the people gathered in the new sanctuary their minds went back over an interesting history. Twenty-five years ago when Williston (named after Mr. D. Willis James) was a little village on the line of the Great Northern railroad, Rev. E. H. Stickney (now Dr. Stickney, Home Mis-



FIRST CONGREGATIONAL CHURCH, WILLISTON, N. D.

sionary Superintendent), found a warm welcome when he came to organize a little church. There was just one Congregational family there, but others gladly united in the enterprise. The place was bound to grow for it was "in the lap of the Missouri river," whose mighty current is navigable for two thousand miles between St. Louis and Fort Benton in the middle of Montana. It has expanded till it is now a thriving city of 6,000 people.

The young church worshipped at first in a little building resembling a school house, and hard to warm in winter. After six or seven years the people resolved to build a better house. The first load of stone had just been hauled to the church-lot when the old church burned down, and left them without shelter for a little, till their new building could be finished. They appealed to this Society for aid and got it. The church kept growing and later asked for help to build a parsonage, and got it. The growth of the town in this important section meant development of the public business, and presently Uncle Sam laid his hand on our church, saying, "I must have this for the new post-office." Rev. E. S. Shaw was the heroic and indefatigable pastor, and when the United States purchased the old property, began at once to secure the building of a new and better building suited to the needs of the community. Result, one of the finest and most commodious church buildings between Minneapolis and Seattle.

But it cost a good deal of money—more than $30,000, besides the lot.

When they gathered for the Feast of Dedication, they were short $12,500, besides what they had raised, and what the Church Building Society had promised and encouraged them to hope for.

Did this rather staggering deficit daunt them? Not at all. For Dr. Newell of Chicago was there. He preached a sermon about "Men and their Money." Then he gave the people a chance to show their interest and devotion by their contributions. They responded splendidly. One man who had agreed with his wife that they had already given every cent they ought to give, gave $500 more. Others gave as much. The women pledged $1,000. One Methodist brother pinned his check for $250 to his pledge card. When dinner time came they had obtained $10,000. But they were not satisfied. At the evening service they attacked the problem again, and got $2,500 more, making the entire amount of $12,500 needed.

Yes, it was a red-letter day for Williston!

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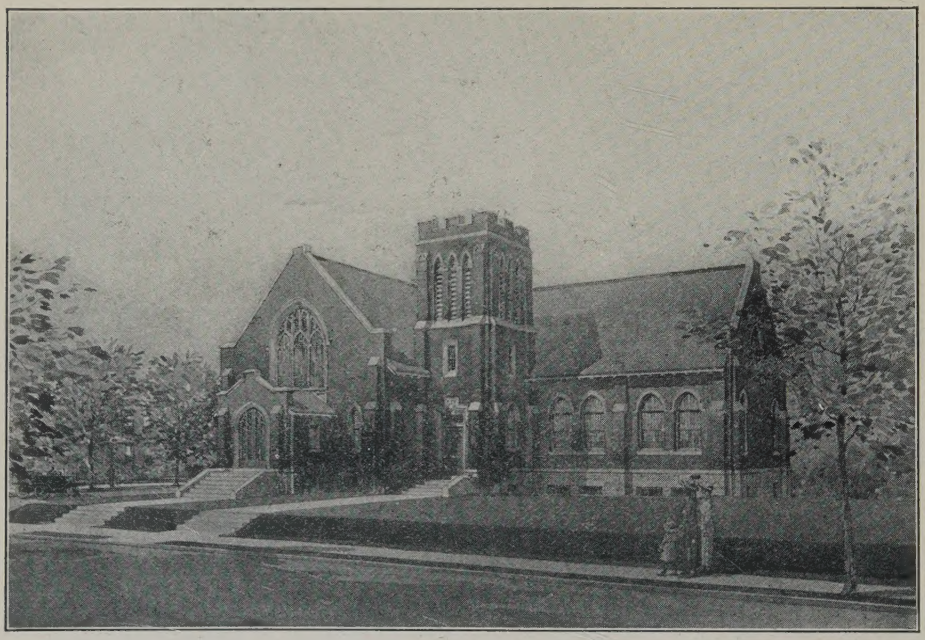
## A FINE DEVELOPMENT IN ST. LOUIS

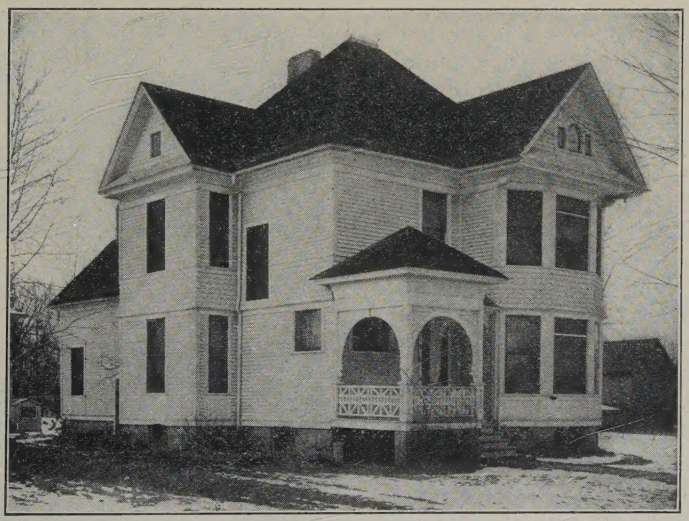
THE doctrine of evolution works well in our church life in St. Louis. In 1889 (same year in which our church was organized in Williston, N. D.), a neighborhood prayer-meeting in a private house in St. Louis became "Garfield Mission." It met in a brick house. Later it divided, one part becoming Grace Presbyterian Church, the other becoming Hope Congregational Church. Plymouth Church spread its wings over the fledgling, and Rev. Archibald Love, Superintendent of the City Missionary Society, led in the erection of its first building on Belt Avenue. Then came Rev. James P. O'Brien, who ministered to it successfully for



HOPE CHURCH (New), ST. LOUIS, MO. Dedicated March 29, 1914

seven years. The location was changed for a better one, and a frame tabernacle built, which sheltered the church for six years.

When Rev. Spencer C. Haskin took the pastorate in 1911, steps were at once taken to secure a new and better house of worship. All the leaders of our work in St. Louis joined in promoting the enterprise with enthusiasm. The people of the church rallied splendidly and gave them money, time and strength. They called on this Society for a grant and loan, and they did not call in vain. The City Missionary Society gave $7,500; the Sunday-school, $2,000; the Ladies' Aid, $1,000. The pulpit set was given by the First Congregational Church of Montclair, N. J., at the suggestion of Dr. Charles S. Mills who had been much interested in Hope Church while pastor of Pilgrim Church, St. Louis. The new building is beautiful and convenient. There is no other evangelical church within half a mile, and Pilgrim church is its nearest Congregational neighbor. It was dedicated March 29, 1914, and the work is developing so fast that they have bought an additional lot for enlargement in the near future. This is a church of great promise.



CONGREGATIONAL PARSONAGE, NEW LONDON, WIS.

## DEDICATING THE PARSONAGE

A BEAUTIFUL household service may well be held in the home which a church has provided for its pastor, consecrating it to the special Christian service for which it is intended. The home is one of that trinity of sacred institutions—home, church, state—providentially intended for the highest and happiest development of human life. It is peculiarly fitting that the minister's home should have invoked upon it the special blessing of God.

The Rev. Henry J. Condit of Nutley, N. J., has recently prepared such a service, and used it at the "house-warming" of his new parsonage. The people filled the house, and greatly enjoyed the service. We give it here that other pastors may use it if they wish. It will lend a new charm to the home.

## SERVICE OF DEDICATION OF THE PARSONAGE

### Word by the Pastor

Whenever a new church building is erected it is dedicated to the service of God; whenever a child is born into a Christian home it is joyfully consecrated to God; why should not a house, in which man and woman dwell, also be set apart to all that is good and holy? Those who are to make this house their home, desiring to have God's blessing upon it, have invited us to join with them in dedicating it to God.

### Scripture Reading

Except the Lord build the house they labor in vain that build it.

Through wisdom is a house builded and by understanding is it established.

And a man shall sanctify his house that it be holy unto the Lord.

The house of the righteous shall stand.

Blessed is the man that feareth the Lord, wealth and riches are in his house.

In the house of the righteous is much treasure.

And the glory of the Lord filled the house.

And the Lord said: I have hallowed this house that thou hast built. . . . and mine eyes and my heart shall be there perpetually.

### Responsive Service by Pastor and People

*Pastor.* To the service of God, that in all things it may be used for him,

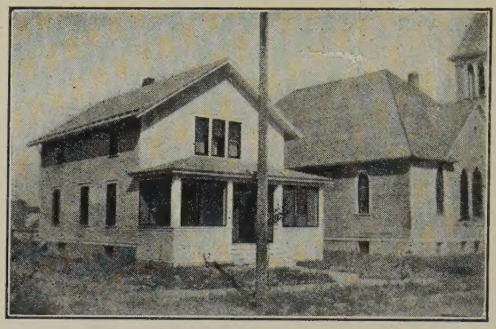
*People.* We dedicate this house.

*Pastor.* To Jesus, the Master, that He may ever feel that here is His abiding place,

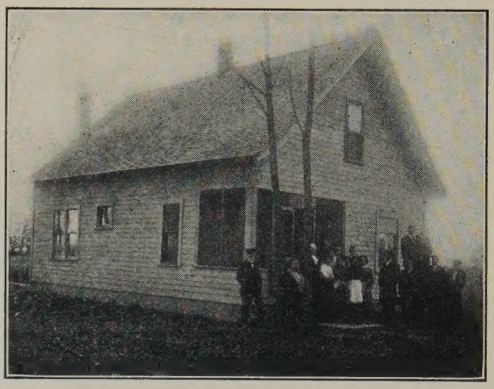
*People.* We dedicate this house.

*Pastor.* To the spirit of love, that those within its walls may ever be one, living together in harmony,

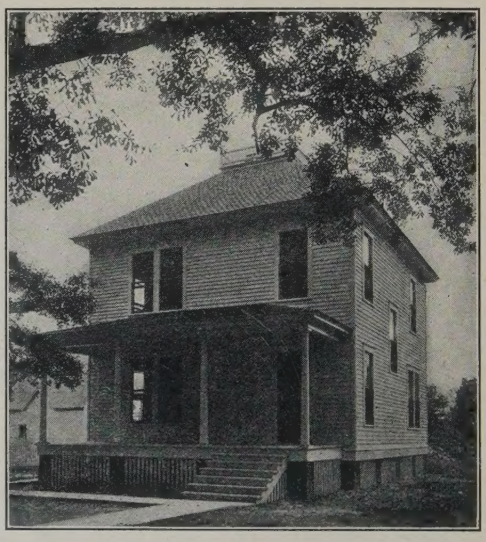
*People.* We dedicate this house.



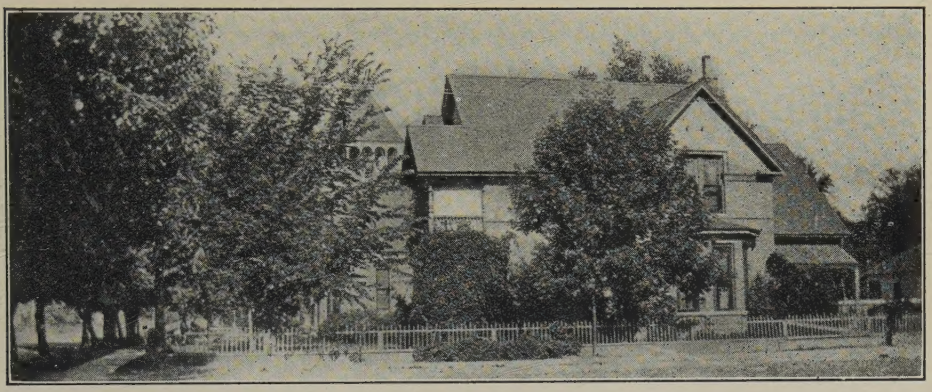
CONGREGATIONAL PARSONAGE AND CHURCH, CHAMBERLAIN, S. D.



CONGREGATIONAL PARSONAGE, FREEWATER, OREGON



CONGREGATIONAL PARSONAGE, HAMMOND, LA.



CONGREGATIONAL PARSONAGE, EATON, COLO.

*Pastor.* As a place for rest, that weary man may turn to it with joy, when the day's work is done,

*People.* We dedicate this house.

*Pastor.* As woman's throne, where she reigns supreme and dispenses sweetness and light,

*People.* We dedicate this house.

*Pastor.* To hospitality, that within its doors friends may be welcome and friendship's bonds be more firmly knit,

*People.* We dedicate this house.

*Pastor.* To the children, that when they may return, they shall feel that it is home for them,

*People.* We dedicate this house.

*Pastor.* To all that is good, and pure, and true, to all that is wholesome and lovely,

*People.* We dedicate this house.

HYMN

O happy home, where Thou art loved the dearest,
Thou loving Friend and Saviour of our race,
And where among the guests there never cometh,
One who can hold such high and honored place.

O happy home, where two in heart united,
In holy faith and blessed hope are one,
Where death a little while alone divideth,
And cannot end the union here begun.

O happy home, where each one serves Thee, lowly,
Whatever his appointed work may be,
Till every common task seems great and holy,
When it is done, O Lord, as unto Thee.

O happy home, where Thou are not forgotten,
When joy is overflowing, full, and free;
O happy home, where every wounded spirit
Is brought, Physician, Comforter, to Thee.
Until at last, when earth's day's work is ended,
All meet Thee in the blessed home above,
From whence Thou camest, where Thou hast ascended,
Thy everlasting home of peace and love.

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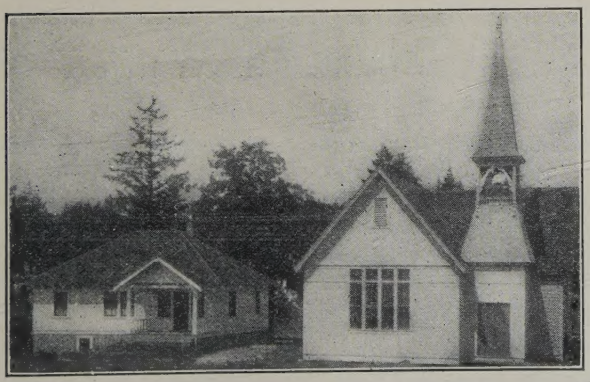
**Prayer of Dedication.**
**Singing of "Home Sweet Home,"**
**(Solo or Chorus).**



CONGREGATIONAL PARSONAGE AND CHURCH, ST. HELENS, OREGON

# THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Office: 287 Fourth Avenue, New York.

Charles E. Burton, D.D., General Secretary; Rev. Herman F. Swartz, Associate Secretary; Reuben L. Breed, D.D., Assistant Secretary; Chas. H. Baker, Treasurer; Miss Miriam L. Woodberry, Secretary Woman's Department.

Next month—January is Home Mission Month in all our Sunday-schools. Write for special plans and literature.

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Our very heartiest congratulations to Miss Lettie M. Crafts and her Literature Committee of the Woman's Home Missionary Federation upon the new Prayer Calendar for 1915, just from the press. It is altogether the most attractive piece of denominational printing we have seen and deserves a place in the home of every Congregational woman. We have them for sale. Price, ten cents, postpaid.

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A pleasing feature of the recent annual meeting of the American Board in Detroit was the inviting of the rural and missionary pastors of the state of Michigan to be guests of the State Conference during the sessions of the Board. This included a complimentary luncheon, at which all the men were introduced and short addresses made, including remarks by Dr. Nehemiah Boynton and Secretary Burton. In this Michigan sets a good example for the other states.

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Doubtless few realize how the European war is magnifying the high functions of America. In the past the Voice of this Nation has announced the Christian evangel more effectively than that of any other. Now, as never before, America stands out as the conspicuous illustration of the Christian nation. Whatever makes America more Christian mightily increases the power of the Gospel in the world. Especially is this true because the Eastern listen to the voice of a civilization rather than to that of individuals. A nation's testimony is powerful where that of its individual citizens is powerless.

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Special attention is called this month to our work in the intermountain region. King, Downey, and Walker, three of our busiest and most effective men, have written brief summaries of the home missionary achievements that have taken place within their parishes, while Wilson tells of the unusual social and religious needs of Butte and outlines the method of meeting that need, which our Executive Committee is only awaiting necessary funds to push.

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We have had the pleasure of sending copies of Dr. Mills's book, "The Making of a Country Parish," to 150 of our missionaries in rural and semi-rural districts. The letters we have received in acknowledgment have

been most heartening, revealing vital understanding of the rural problem and large ability to cope with it. Read Walker's article on "The Community Church with a Program." Congregationalists have every reason to be proud of their "rural clergy."

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Over 200 theological students attended a conference in New York on October 26th, to consider the problems of immigrant, industrial, and city communities from the point of view of the church. In addition to our Congregational students from Union Seminary, through the kindness of one of our big-hearted laymen, we were able to bring selected groups of men from Yale and Hartford, so that the Congregational delegation was a worthy one. Many of those present felt this conference to be the strongest they had ever attended, with its challenge to life enlistment in these fields of tremendous importance.

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Give for the relief of the war sufferers, but please do not reach into the pockets of home missionaries to get the money. If our home missionaries can spare a part of their meager salaries for charity, let them have the joy of the giving themselves. The point is this: Regular contributions through a series of years have established a great system by which about 1,800 home missionaries are at work on salaries that are sacrificial. The sudden needs on account of the war touch our hearts deeply, and properly so. Consequently we give freely. Then the temptation is to withhold something from the regular benevolences because of this generosity. The effect is to impoverish regular recipients by withdrawing from the home missionaries what we put into relief work. Surely we do not intend to do this. Rather let us increase our home missionary gifts because the need is greater in every one of their fields on account of the war.

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## SECRETARIAL GAINS FROM SEVEN WEEKS' TRAVEL

Seven solid weeks of steady travel have enabled Secretary Swartz to gain an intimate view of the Society's great work in the whole group of Mountain and Pacific States. This visit was valuable in many ways, but notably in the following particulars:

It granted opportunity for an acquaintance with details immeasurably valuable to Mr. Swartz in his supervision of the work of the Society in the aided states.

It further permitted the representative of the national Society to participate in the sessions of a number of state committees, thereby greatly promoting the mutual and direct understanding of the many-sided interests of our common work.

It afforded the opportunity for establishing or renewing the friendships between a large number of the men on "the firing line" and the "staff officer." It is still true that the "personal equation" remains the greatest factor in a consistent and aggressive campaign for the Kingdom.

It deepened the abiding impress of optimism. In a field as large as America, there are some missionary maladies. None the less, the home missionary achievements, the returns actually delivered, and the superb healthfulness of the missionary body as a whole, firmly established a spirit of optimism. Besides we believe in God.

# REDEEMING THE UGLIEST CITY ON EARTH

**Rev. Lawrence A. Wilson, Butte, Montana**

THE city of Butte was not located with any thought of scenic or homelike effects. In fact, it was not designed to be a city at all. It has always been regarded as a mining camp, albeit the biggest camp in the world. In the beginning, no one came to Butte expecting to stay. He intended to "make his pile" as expeditiously as possible and move on. Like dozens of other Montana mining camps, Butte was expected to have its day and cease to be. So there sprang up, haphazard, a motley collection of rude shacks, saloons, dives, and gambling dens. There was a wild riot of life, the unleashing of passions, a maelstrom of conflicting interests, the stern law of the six-shooter, all to be forgotten tomorrow as a dream, so they thought. But Butte persisted. After the gold had been gullied out men turned their attention to silver, which they had been too busy to notice before. Then came the development of the copper industry, until Butte now produces one-fifth of all the copper in the world. And now they are just beginning to scratch the surface of vast deposits of zinc. In the decade preceding the last, Butte made a larger percentage of growth than any other city in the country save one, and in the past decade the increase was over thirty-three per cent., despite the removal of the smelters which employed thousands of men. To-day greater Butte has a population of 70,000; without plan or purpose, like Topsy, it has "just growed."

The people are just awakening to the fact that Butte is to "stay put." The copper deposits are sufficient, according to conservative estimates, to last for more than a century, even at the feverish rate at which they are being mined. The people are preparing to stay and are acting as folks do when they expect to settle down. Those who do not show any intention of remaining are importuned to go at once. Butte is beginning to put on city airs. Coarse, crude mining camp habits are being thrust off, and a social consciousness and civic pride are being developed. With intense loyalty and sublime pride the citizenry are steeling themselves for the titanic task of transforming their town from the raw, unstable mining camp into a metropolitan city, clean, progressive, and self-respecting. And it is an enormous undertaking. Butte to-day is a heterogeneous array of ugly hovels and dignified modern brick and stone structures in close juxtaposition. The hill, up which the city has sprawled, has been burrowed into until it resembles a field of gigantic gopher holes. Mountains of waste have been heaped up; buildings have clambered up these piles, even while they were still forming. Butte is not soft and effeminate; it has a rugged individuality; it is intensely masculine.

Until very recently nothing green would grow in the city. The smelters had unloaded tons of sulphur and arsenic on the atmosphere daily. In consequence all vegetation promptly withered and dried up; even house plants would not live if kept near an open window. A little boy of my acquaintance rushed into the house one day and gleefully shouted, "Mamma, look what I have found!" It was a blade of green grass, the first he had ever seen. The city, as you see, does boast of one tree.

BUTTE'S ORIGINAL TREE

A thick pall, like a London

fog, would formerly settle over the city, and for days it would be impossible, to see across the street. The atmosphere affected the throat and nose like the burning of an old-fashioned sulphur match. At night the effect was heightened. The lurid haze over the city would glow blood red, and through it the lights would dance weirdly; flames would shoot up to the sky from the blast furnaces; a shower of sparks would burst forth with the dumping of a great caldron of white hot slag, and the molten stuff would run down the slag pile like a red river. Heightened by the sulphur fumes in the air, one could ask for no more vivid portrayal of Dante's Inferno.

The moral atmosphere has not been out of keeping with the physical environment. Little children, poor, little waifs, their lives seldom brightened by grass or flowers, or anything green and cheerful, have acquired a reputation for toughness, which is about as far as a reputation can go along that line. The miners of Butte work in three shifts of eight hours each. Consequently, one-third are at work, one-third asleep, and one-third at play during the entire twenty-four hours. Butte never sleeps. It is when men are at play that they are most apt to go wrong; and when their playtime is in the hours after midnight only a double portion of the grace of God can save them. The physical and moral wreckage is frightful. Wherever great riches are at stake, human values are cheaply held.

Only seven per cent. of the population of Butte own homes. Fifty-eight per cent. live in boarding houses. Butte is essentially a young man's town, and there are no home ties to hold a young man. Conventional props and stays are nil. He can give unrestrained play to all his inclinations without hindrance. The influences of the past have not been such that appeal can be made to the example of the pioneers, as the New England preacher harks back to the spirit of the forefathers. The early settlers did not come, as did the Pilgrim Fathers, to establish a civilization. It used to be said that it was not etiquette to ask a man what his name was back East. And yet many of those early prospectors were sturdy, honest, generous, as rugged in their integrity as is the continental backbone on which Butte is perched.

Moreover, in recent days, Butte is not to be blamed for all the tragedies, crimes, wretchedness, and lawlessness to which she has fallen heir. Most of these have not been indigenous; they have been injected. Butte has been made the dumping ground for the riffraff, the plug-uglies, the knock-downs and drag-outs of the East. It also has representatives of every race under the sun. Some one, paraphrasing Stevenson, has called Butte "the smelting pot of the races." The recent uprisings, the shootings, the rioting, the dynamiting which have culminated in placing the city under martial law, all have their roots in conditions that lie deep. Of course there is foundation for the naming of Butte by the Federal Vice Commission as one of the stations of the white slave traffic, and it is true that the feverish excitement of race-track gambling killed a clean, wholesome sport like baseball, so that, although the second largest city in the league, she could not support her team. But this abnormal, grotesque kind of life is on the wane. Butte is becoming better balanced; men of poise and power are laboring prodigiously to bring about a different state of affairs and such citizens need help. A new spirit is in the air, and the sense of moral values is clarifying. There is now, for the first time, the chance for gratifying Butte's love for the beautiful. Little trees are being planted, gardens are blossoming here and there, spots of green grass are brightening like the smile on the face of a fever-wasted patient. Out in the mile-high valley, two man-made lakes are shimmering in the sunlight which permeates the atmosphere now that the smelters have gone. Pretty bungalows are being erected by people

who are acting as if they intended to stay. A new interest in safeguarding the morals of the children is arising, and the civic spirit is strengthening.

In the midst of the new community is a real New England green, except that there is no colonial church facing it. In fact there is only one Congregational church within seventy-five miles—the one at Helena—and with this exception there is none in any direction within a radius of 120 miles. The Congregational Home Missionary Society has felt that the church of the one of them is a family church, ministering to its parish and having its circle of regular attendants. They are all working among the families and homes in the residential center. The seven per cent. who have homes are ably ministered to; but what of the ninety-three per cent.? And what of the fifty-eight per cent. transients who live in boarding houses? An unusual kind of work is needed to reach them.

The Congregational Home Missionary Society has decided to enter a field

BUTTE IN ACTION

Pilgrim faith should have a hand in moulding the life of these new pilgrims of the Rockies. It is not to our credit that we have made no contribution to the solution of Butte's terrific problems.

There are now forty-two churches in the city and its immediate environs, numbering practically 80,000 people; also 240 saloons. These churches are heroically helping in the struggle for saner and healthier conditions, but they are dealing in the traditional way with what is an abnormal situation. Every which is entirely unoccupied, so that we will not be merely adding one more church and competing with those already covering the field. We are to have a theatre service in the downtown section which will reach the transient crowds on the street that are untouched by any existing church. There a gospel will be preached which will find them where they live, both actually and symbolically. It will be a gospel which shall be the spiritual interpretation of their own longings, unrest, and ideals. Over the platform

of the city auditorium are the words, "Vox Populi." It needs to be shown that the two missing words of the couplet have significance. The voice of the people in its shrill notes of discontent, and in the deep bass of rioting and disorder is, when properly interpreted, the voice of God.

That discontent is a divine discontent. The rough and ready manner, typical of Butte, in which the miners have been trying to right wrongs is a perverted use of appetite, but, nevertheless, an evidence of a deep hungering and thirsting for righteousness. The passionate zeal with which the disorders in Butte have been characterized may be turned into constructive channels in which flow the Waters of Life. It shall be our purpose to state for them the thoughts, experiences, and purposes of these toiling, aspiring masses in terms of the kingdom of God, and to link their lives and endeavors with His eternal evolutionary processes. We shall try to make our share of contribution to the many movements for community uplift, and we shall seek to arouse the cheering sense of God's helpfulness in those who have been devoutly doing His work without the comforting consciousness of His presence.

In place of a regular church building we plan first to erect a parish or settlement house in the tenement section, a great stretch of dreary buildings, where not a single church is to be seen. Men's club rooms to compete in social and recreational attractions with the 240 saloons will be a leading feature. A social center for the young people is also to be established, with nightly parties, musicals, and dramatics, to counteract the influence of vile dance halls and low vaudeville shows. There must be parlors with music, books, and pictures, to afford an inspiration to the cultivation of a wholesome home atmosphere which is so sadly lacking in Butte. There should be cozy corners, where young girls can entertain their men friends without going with them into the family entrance of a saloon, the only place at present available for the many. There must be a gymnasium to assist the normal physical development of those who must work bent nearly double underground, and to afford relief for the pent-up nerves tingling in the feverish spirit and thin air of this mile-high town. Instruction in first aid, in nursing, in preparing palatable dishes for invalids, and in all the domestic arts must be added as rapidly as possible.

This normal home life, which we aim to provide and teach, is what the people are really hungering for. The pathetic side of much of the vice is that it is just this natural inclination gone wrong. The cars which are always thronged are those labeled "Columbia Gardens." What is the attraction there? Some green grass and flowers! Eastern men who draw dividends from Butte mines have spent $300,000 in making these gardens. Though they wouldn't think of living there themselves, they have thus tried to discharge a responsibility they have felt for the welfare of the city from which they derive their incomes. All the profits from these rich mines have gone out from Butte to Eastern stockholders. We must therefore look to the East for financial aid.

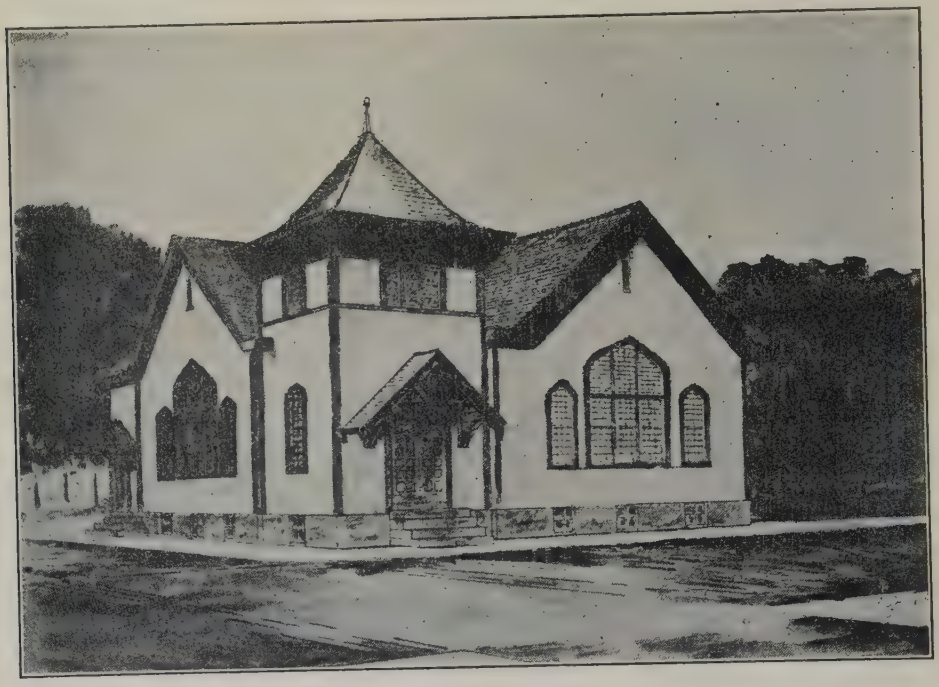
♣ ♣ ♣

## A COMMUNITY CHURCH WITH A PROGRAM

**Rev. Raymond B. Walker, Wibaux, Montana**

WE have in Wibaux an excellent opportunity for working out the "larger parish" scheme. We are a town of a thousand population, the county seat and logical center of the new Wibaux County. This was, until seven years ago, a great stock country. The largest cattle ranch in the world was here. Now more than two-thirds of the

people are engaged in dry farming. Within seven years the country has been transformed from prairie to grain farms. Our people are of a good class, coming mostly from Wisconsin and Iowa. Religiously speaking, the majority of them were engulfed by the spirit of the West, and the problem we have to face is that of awakening them to opportunities and obligations. If all the church workers of former days would get in line now, we could accomplish wonderful things in short order.



NEW FIRST CONGREGATIONAL CHURCH, WIBAUX, MONT.

The Wibaux church is twenty years old, the first sixteen years of which it was merely a preaching station from a North Dakota point. The Sunday-school was carried on by several good women, and as a factor in the community life both church and Sunday-school amounted to very little; but with the settlement of the country, new workers came, and the church became a parish in itself. I have been on the job for two and a half years. I found a membership of forty, most of whom lived in the country, a little chapel seating about eighty, and a comfortable little parsonage. The church called me at $1,000 a year, $300 of which came from the Home Missionary Society. The salary remains at that figure, save that this year $250 is paid by the Society.

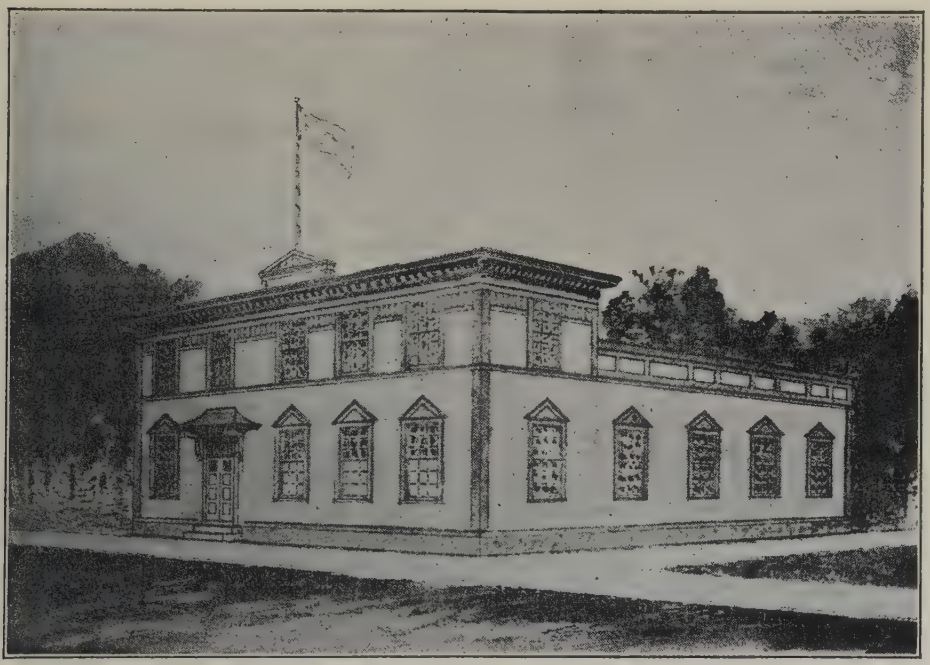
When I first arrived, I asked about the possibilities of country work. The people appeared to care very little about the country, but said that if I wanted to preach outside, and could do it without affecting the town work, I was free to do so. They also said that whatever money I received above the stated salary would be mine.

The first six months I went Sunday afternoons to Yates, a town of ten saloons six miles to the east, just over the North Dakota line. One saloonkeeper became the champion of my cause, and with his help I got a children's church started. His son, who was thirteen years old organized a Sunday-school, which still continues to

meet over the saloon. This boy conducts it alone, with no adult help. Having no horse, I walked, borrowed a wheel, or begged rides to meet this appointment.

Then an outpost that had been taken by the Methodists asked me to care for it, and after investigating the situation, I felt that I ought to do so. This point is called W-Bar, and is sixteen miles north of Wibaux. Some of the Wibaux people protested, and said that all my strength should be given to the town work; but I reminded them of the arrangement that I was to be free for Sunday afternoons in the country, and having thus silenced the protests, I went after the opportunities as fast as possible.

At the present time this is my program: Every other Sunday afternoon I preach at W-Bar. We have a good Sunday-school there, and I usually have forty at service. Every fourth Sunday afternoon I preach at Brenizer, a community eleven miles northeast. There, too, there is a Sunday-school, and also a fine Community Club among the ladies. I usually have twenty-five present at this service. One Sunday afternoon in the month I make two points—Baird and Hay Creek—both of which I have opened within five months. At Hay Creek there is a splendid Sunday-school, almost as large as the one at Wibaux. Now I have an appeal to organize a Sunday-school and preaching point twenty miles west. I shall go there for a midweek service possibly once a month. To summarize, I have four regular outside preaching points, will soon have another, and could hold service at Yates if I had the time to go there. Indeed, if I could spread myself over the territory I might easily have eight or ten places.



THE NEW COMMUNITY PARISH HOUSE, WIBAUX, MONT.

This year the country work has pledged me about $125. This does not mean that I have that much clear. I have no horse or auto; in fact a horse would not be practical, the distances are too great, and although one of our Wibaux deacons has taken me out

a great deal in his car, I am never sure of transportation. Several other men have assisted in this way, but when I can't get a car donated, I hire a team from the livery, and that takes my money mighty fast.

I have been well pleased with the results of this work. They are remarkable, considering the amount of time I have been able to give. It proves that were I to have an assistant, with a small Ford car at our disposal, great things would happen. The church in Wibaux has been exceedingly conservative. I fear I have failed to impart my vision to the congregation. They still regard the country work as more or less of a bother, and have refused to release me from any regular work to help in the country. At times I have been much discouraged, but I am praying and working that the vision may come to my church. Last January, at the annual meeting, I proposed that we annex this country territory and become responsible for it, making the country points a part of the parish. But they refused to consider it, and even stated that I should not report as a part of my salary the money received from the country work, as the Wibaux church would have no relation whatever to that work. If the church would co-operate with me, I could double my efficiency. I was much disappointed when my proposal of the "larger parish" was thus rejected; but I have not given up, and shall see it accomplished yet.

I should like to tell you of some of the things we have accomplished. Last summer we held a series of picnics, making the Sunday-schools the basic organization. I secured the help of experts from the State Agricultural College, and after dinner a two-hour Farmers' Institute was held, which was addressed by these men. This was followed by sports for which the Wibaux merchants gave a number of simple prizes. Five of these picnics were held during July, some of them in communities where we have no religious work as yet. They were a great success. We had a total attendance of over 700. It gave me a fine chance to get in touch with the people, and I got in my little message along with the talks on "Diversified Farming" and "Breeding Small Grains." The college men were delighted with the whole thing, and next year we will pull off another series on a much larger scale.

We now have a county agricultural expert. He has a car, and we are making my country points together. We have advertised a joint sermon. The theme is "Better Farming and Better Living." He speaks on the first part of the subject and I follow with the second. Interest in the venture is good, and we are looking for fine results.

I am planning for an evangelistic campaign about February. If I can get the right man to help, and am able to finance it, I shall arrange about six weeks of meetings, a week at each place. Such a campaign, handled properly, should give us three church organizations and prove a great stimulus to the work.

I have two problems to solve before I can see this "larger parish" plan worked out to much larger proportions. I must have a car in order to be able to get into the country at my pleasure. I have never made a call in the country. I have a mailing list and write each month to all the people, but I have done no calling. Then I must swing the Wibaux church in line with this work. They must be made to see the possibilities of it; the vision must be imparted.

The Wibaux church will de dedicated in January. This enterprise is the first of its kind in the state. It will give us a splendid equipment and will furnish a fine center for the work of the "larger parish." The people have been hard at work on this project, and I think they have been too busy and occupied to care to listen to my plea for the country work. But with the dedication I am praying that this problem will be solved and that the congregation will

line up. Toward this end I am shaping the dedicatory program. We will have some big men here for the opening week, and they will help me to impart the vision.

I may add that the parish-house, or the Community Club House, as we have recently named it, is to be maintained by an organization known as the Community Club House Association. Management is in the hands of a Board of Directors. The church has selected three of these and the Association two. All the churches of the town are represented, and in this way we have put it on a community basis. I will act as Secretary. I shall not conduct gymnasium classes or do the detail work; there are volunteer helpers for that, but I will have oversight and management under the directors. I think the plan will work.

## THIRTY YEARS IN MORMONDOM

**By Rev. Philip King, Provo, Utah**

THE early history of a single church helps us to understand the real connection that exists between the different missionary societies of our denomination, and Utah is a field rich in illustrations of the great service which they have rendered and are rendering.

The history of the church in Provo clearly shows its indebtedness to four of the national Societies for existence and maintenance. The Education Society blazed the way for much of the Congregational work of this state. Miss Emily F. Clapp (now Mrs. F. F. Bee), the first teacher in Proctor Academy, started the Sunday-school from which our church developed, in the little room which she used for day school purposes. As the Academy grew new quarters were secured over a harness shop, where the Sunday-school increased in size. It is now self-supporting, although for many years it was aided by the Sunday-school Society. The first church services in Provo were held in this room, and were conducted by Miss Clapp. Sometimes a sermon was read, and at other times the services were largely of a musical nature. The first regular Sunday morning service was held August 31, 1884, under the leadership of Rev. Albert R. Crawford, who had been sent to Utah by the Home Missionary Society. From this humble beginning the church has progressed slowly but surely to the present time.

Perhaps the accompanying pictures will give an idea of our church and parsonage in this city of about 10,000 people. To the east the Wasatch Mountains rise, somewhat like a wall, and to the west is Utah Lake, from which an exit seems almost impossible because of the circle of mountains around it.

It is in the midst of wonderful natural surroundings that we are permitted to work, in the hope that some day the things we are trying to do for the Kingdom may issue in something as beautiful in the sight of God.

I will not attempt to give any rehearsal of the difficulties and discouragements which are sure to confront any earnest Christian worker in this Mormon country. The principles of Mormonism, and the power of the Mormon hierarchy are too well known to-day to need any comment from me regarding them. I wish to say, however, that after a year and a half of service in this field, I am pretty thoroughly convinced that our evangelical churches will not be able to reach any great number of people of the Mormon faith until there shall come into their hearts a deep longing for spiritual truth. So far, ma-

terialistic conceptions seem to be perfectly satisfactory because they are simpler and more readily understood. The president of the Mormon Church recently asserted that "God has a body similar to that of man, and that He can not be in more than one place at the same time." The president of

PROVO CONGREGATIONAL CHURCH

the Mormon university in Provo has written a poem, entitled "Why I Am," which contains the following stanza:

To go the way that God has gone, who once was mortal man
Of perfect type; if I am such a one, become a God I can.
And why not? If man is His child, and a brother to His Son,
The Man-God, Jesus, who on earth showed how the race was run.

With such thoughts as these filling the air, or, what is worse, filling the minds of men, the need that something else be furnished for non-Mormons is, I think, very apparent, even though the results of our work as they relate to the Mormon population are very slow in making an appearance. And so we press on, in the sure faith that a glorious harvest will some day be gathered, though it be reaped by other hands.

A description of how the Sunday services are conducted in this Mormon community may be of interest to the friends of The Congregational Home Missionary Society. Our Sunday-school meets at ten o'clock every Sunday morning, the average attendance at the present time being about eighty-five. The missionary then brings to his congregation of forty or fifty the sermon of the morning. Following this, he takes the train for Lehi, eighteen miles away. He preaches there at 3:30, and reaches home again just in time to occupy the pulpit again at 7:30. It makes rather a strenuous day, but our church affords the only non-Mormon service in Lehi, a city of 3,000 people. The trip is made once in two weeks, the intervening Sundays being occupied with other duties, attendance at the Christian Endeavor meetings being one of them.

Our church therefore represents thirty years of struggle in Mormon country. And what is the result? Certain facts can be given, if you desire plain facts. Thirty years after the first preaching service, twenty-three years after the organization of the church, you find a good building, well furnished and fully paid for; an excellent parsonage, with a debt of about a thousand dollars on it. Both these buildings are situated most admirably on one of Provo's most prominent streets. You find seventy-five resident church members, 110 Sunday-school members, and several well organized societies. But, after all these years, the church is not

THE PARSONAGE

yet self-supporting. Doubtless you will ask the reason, as I did, when I came here a little over two years ago. The answer is threefold. There is, first of all, the almost impregnable nature of Mormonism to be considered; the indifference of many of the non-

Mormon people must be reckoned with, and, as one worker here has well said, we are "still preaching to a procession." The first two conditions are discouraging; the third is at once discouraging and encouraging. The coming and going of our people prevent the building up of a strong church, but it means the touching of many lives, if only for a short time. We do not have the satisfaction of seeing our young people grow up and assume positions of trust and responsibility in the church, as we long to do. We can only believe in the undying power of the gospel of Jesus Christ, and hope that though our hands seem to be limited to planting the seed, other unknown hands may even now in distant places be gathering the harvest.

In the First Congregational Church of Provo, and in the lives touched by its influence as they pass through the town in the great stream of humanity surging eastward and westward, northward and southward, you can see the results produced by the men and women, and money sent by the Home Missionary Society, the Education Society, the Sunday-School and Publishing Society, and the Church Building Society. No one can feel more keenly than I do the meagerness of the tangible results after all the years that have passed since the first home missionary came to Provo, and yet, facing all the facts, I can soberly and honestly say, "It has paid; the work has been worth while." May the same thought come to you as you meditate on the pioneer work of the Church wherever that work may be found.

SCENE NEAR PROVO, UTAH

## EFFECTIVE MISSIONARY CO-OPERATION

**Rev. George A. Downey, Vernal, Utah**

ON May 11, 1903, at the suggestion of Rev. J. D. Kingsbury, who was then Home Missionary Superintendent of the intermountain states, a number of interested people met in Vernal, under the direction of Rev. J. M. Babcock, to organize a Congregational church. There were sixteen charter members and they at once voted to raise $100 for the support of a minister, the Home Missionary Society being asked to furnish the balance needed. In one year the church doubled its membership and there was quite a steady gain in numbers up to 1912, since which time there has been a small decrease, due to removals and other causes incident to life in a new country.

Willcox Academy was established early in the history of the mission, and has exerted an important influence on the county and state. The church

has furnished a place of worship for many who would otherwise be unchurched, especially those who were brought up in Mormonism and who knew little else in the way of religion until the opening of this Christian work.

There are now connected with our work, and helping in its support, two doctors, one lawyer, a number of business men, and teachers in the public schools. The church and school, supported in large measure by missionary funds, have won a place of high repute among the people generally. That it has had a modifying effect upon Mormonism goes without saying. A number of our best workers have come to us from the Mormon church. One lady tells the following story: "My mother was the fifth wife of my father, and she knew much of the hardships that were common to the women of that day. When I was eight years old, according to custom, I was taken to be baptized into Mormon membership. I refused to submit, and I suppose I made some noise, too. My mother begged to have me wait until I was twelve, when I again refused, and had to be compelled by the strongest measures. Soon I went to live with my grandmother, and she allowed me to choose my church home. I chose the Congregation church, and have worshipped here ever since."

Our church and school have helped to raise the standards of living and scholarship throughout the county, and the effect upon the younger element in the Mormon church can not be estimated. One young man, whose mother is a niece of Brigham Young, said to a Willcox graduate a few weeks ago, "I shall be at the young people's meeting in your church tonight. It is the only church I ever go to now. I haven't been to a Mormon service for several years." There are many others, members of fine families, who maintain this attitude toward our church. Many Mormon young people drop into our meetings, and, of course, get new and broader ideas. The presence of our work here is largely responsible for the growing spirit of toleration in the Mormon church. At the closing meet-

A MORMON TABERNACLE

ing of the Mormon quarterly conference last winter, the President of the Stake, exhorted the people to be tolerant and kind toward those who differ in religious belief. This is significant, in view of the prodigious claim of the Mormon church that it has the only "pure gospel" and the only commission to proclaim it.

The teachers in Willcox Academy are pledged to do missionary work in church and community, and they become more or less imbued with the missionary spirit. They take this with them when they return to their homes. In this way our church and school have a constant educative influence upon the outside world, furnishing what is really first-hand information in regard to Mormonism and frontier life.

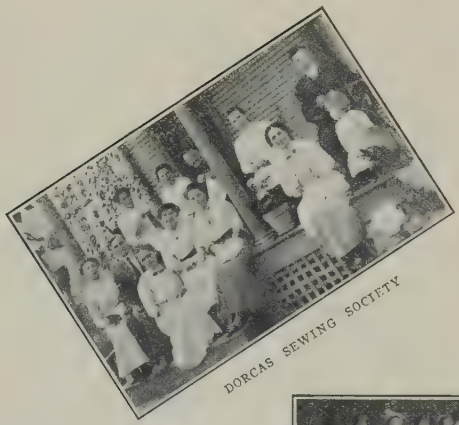
There are eighty-two children in our school, twenty-eight of whom are in the high school. Quite a large percentage of the whole number come from Mormon, or nominally Mormon, homes, and the influence of our work for good is being felt in the community and in many of the surrounding towns.

During the past year I have made some four or five hundred calls upon the people, either in their homes or places of business, going, on one occasion, forty-five miles over a mountain to visit an isolated family. I have held two services on Sunday afternoons some fifteen miles from Vernal, where about half the congregation was made up of Mormons. Several were heard to say that it was the first time they had attended a non-Mormon religious service. Our teachers have assisted many times in Mormon and other gatherings, acting as judges in contests, giving readings and musical selections, and lending an uplifting influence in a great many ways.

The attitude of the Mormon people generally is friendly toward our work. We sympathize with them in their sorrows, we help them in distress as we have the opportunity, and endeavor to make every life better for having come in contact with us. Surrounded as we are by desert and mountains, and isolated as most of these people are from outside information, the influence of our church and school is very great, and not a dollar spent in their support is a poor investment. The people here very frequently mention the names of former pastors and teachers with respect and gratitude, showing that their labors were of value and that they have not been forgotten.

The faith and spirit of Mormonism have not changed. I recently heard one of the leaders of the church say, with the "Doctrines and Covenants" in his hand, "There are no mistakes in this book. If there are some things here which we do not practice, it is because we are prevented from doing so by our enemies." This book contains the infamous "revelation" in regard to plurality of wives. Sealing wives for eternity, baptism for the dead, a material God and a material heaven are still taught and very generally believed in.

Not long ago, at a conference, I heard "Apostle" Whitney say before 500 people, some of them of other faiths, that "there were 25,000 Whitneys for whom he needed to be baptized, and he had not even begun the performance of the duty." Mormonism has a *new* revelation, a *new* gospel, has the only "pure gospel," and alone possesses the only authority to preach it. The "great commission" is only a temporary thing, not affecting our day. All advances of the Christian church since the Middle Ages are ignored. Mormonism has 2,500 missionaries constantly at work all over the world, and these bring in about 3,000 converts each year. World-wide power is the ambition of this strange church. Its center of power and influence is in the United States of America—in Utah and adjacent states. What is the object of Home Missions if not to counteract such influences as these?

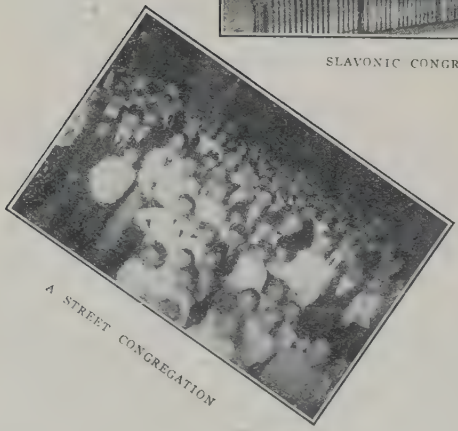


DORCAS SEWING SOCIETY

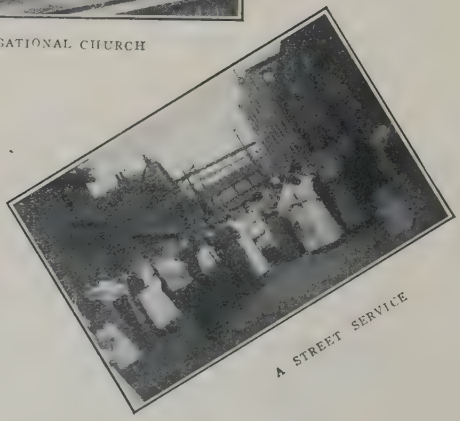
SUNDAY-MORNING CONGREGATION

THE PRIMARY CLASS

SLAVONIC CONGREGATIONAL CHURCH



A STREET CONGREGATION



A STREET SERVICE

SOME ACTIVITIES OF THE SLAVONIC CONGREGATIONAL CHURCH, PITTSBURGH, PA.

## AN ALASKA POSTSCRIPT

Since our last issue, in which Alaska was made prominent, letters have come from two of our pastors there, each of which bears upon the suggestion in previous articles, namely, the desire to put a boat on Alaska waters for the purpose of ministering to the deep needs of scattered communities.

Rev. Charles S. Price, of Valdez, writes concerning his trip with the judge of the district on the floating court as follows:

"I discovered pitiable conditions among the natives, and found that there is urgent need of temporal as well as spiritual help from us as a church. In the village of Kashanak I discovered that the majority of the natives were dying from some disease that they had contracted a week previous to my visit. Five of them were already dead, and no one was left to bury them who was not sick enough to render him unable to perform the last rites. The nearest doctor was 150 miles away, and when I saw him, he stated that conditions in his immediate vicinity were so bad that he was unable to leave. Over a range of territory several hundred miles square, with a large population of natives, I found not a single Protestant preacher. I visited in the underground homes of the primitive natives, and was everywhere cordially received. Some man ought to be sent to this field at once. If no one volunteers, I will gladly offer my services as a missionary to the natives on the Bering Sea. Christian Endeavorers could do great good by sending clothing and many other things for distribution among these natives. I think that if the church could really see the tremendous need of urgent help, there would be no hesitancy on its part regarding the finances necessary to carry on the work."

The other letter is from Rev. Owen Umstead, at Douglas, and tells of an opportunity to purchase, at an unusually low figure, a new boat admirably adapted to this work. If there is a strong young man anywhere who would like to duplicate the work of Dr. Wilfred T. Grenfell in Labrador, here is his chance. The need and the opportunity are there; are not the man and the money somewhere? We shall be glad to hear from you.

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## CHRISTIAN ENDEAVOR MISSIONARY TOPICS
### 1915

The Congregational Home Missionary Society is printing a little sixteen-page booklet of helps on missionary topics for 1915, for our Christian Endeavorers. We desire to place several of these books in the hands of the chairman of every Christian Endeavor missionary committee in the land. We believe that our young people should devote at least one Sunday evening a month to consideration of, and prayer for, the world kingdom of Jesus. The topics for which helpful suggestions and programs are offered are:

January 10—"Our Denominational Boards and Our Relation to Them."

February 28—"The World Influence of American Home Missions."

March 28—"Home Mission Opportunities that Summon Us."

May 9—"Why I Am Proud of My Denomination."

June 13—"Christ's Call to the Young Men of To-day."

June 20—"Christ's Call to the Young Women of To-day."

June 27—"Claims of American Child Life upon the Church of To-day."

July 4—"National Ideals and How Home Missions Will Promote Them."

August 29—"Evangelize Our Cities that They May Be Cities of God."

October 31—"Home Missionaries Who Were the Builders of Commonwealths."

November 28—"Home Missionary Work in Our Own Community."

December 19—"How the Angels' Christmas Song May Come True."

# THE TREASURY

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

## MONTHLY COMPARATIVE STATEMENT

### OCTOBER RECEIPTS

| | Churches | Sunday schools | Y. P. Societ's | Women's Societies | TOTALS | Individual Contribut. | Total Contrib. | Constit. St. Soc. | Legacies | TOTALS |
|---|---|---|---|---|---|---|---|---|---|---|
| 1913..... | $ 4,037.78 | $ 128.02 | $ 73.91 | $2,281.95 | $ 6,521.66 | $ 345.64 | $ 6,867.30 | $ 1,783.85 | $7,736.66 | $16,387.81 |
| 1914..... | 3,741.49 | 56.60 | 4.00 | 2,644.64 | 6,446.73 | 447.65 | 6,894.38 | 1,409.90 | 4,226.61 | 12,530.89 |
| Increase. | ..... | ..... | ..... | 362.69 | ..... | 102.01 | 27.08 | ..... | ..... | ..... |
| Decrease. | 296.29 | 71.42 | 69.91 | ..... | 74.93 | ..... | ..... | 373.95 | 3,510.05 | 3,856.92 |

### FIRST SEVEN MONTHS OF FISCAL YEAR—ENDING OCTOBER 31, 1914

| | Churches | Sunday Schools | Y. P. Societ's | Women's Societies | TOTALS | Individual Contribut. | Total Contrib. | Constit. St. Soc | Legacies | TOTALS |
|---|---|---|---|---|---|---|---|---|---|---|
| 1913..... | $21,675.86 | $679.12 | $268.06 | $10,243.90 | $32,866.94 | $ 6,055.21 | $38,922.15 | $11,643.04 | $42,271.50 | $ 92,836.69 |
| 1914..... | 22,189.85 | 610 60 | 157.05 | 10,779.32 | 33,736.82 | 6,239.69 | 39,975.51 | 14,618.89 | 53,250.20 | 107,844.60 |
| Increase. | 513.99 | ..... | ..... | 535.42 | 869.88 | 184.48 | 1,053.36 | 2,975.85 | 10,978.70 | 15,007.91 |
| Decrease. | ..... | 68.52 | 111.01 | ..... | ..... | ..... | ..... | ..... | ..... | ..... |

During the seven months, $12,513.59 was paid by the National Society to Constituent State Societies on the percentage plan. Deducting this from the total contributions of $39,975.51 and adding the amount received on percentage division from Constituent State Societies—$14,618.89—gives $42,080.81 as the receipts from living donors available for The Congregational Home Missionary Society in its nation-wide work, as compared with $37,996.24 last year, or a gain of $4,084.57, which is a falling back of $235.65 from the gain reported last month.

The significance of the above is found in the closing words of the note, by which it appears that the living have failed to match the giving of October last year by $235.65. That is, the gain of the first six months is followed by a loss in the seventh. The fact presented last month, that we need throughout the year the ratio of gain established in the first six months to enable us to close the year without debt, makes this a matter of deep concern. Especially is this true when the legacy receipts show a falling off also. Meantime appeals keep pouring in for new and pressing work which can not be undertaken. We are grateful for the privilege of large ministry committed to us, but we long for the still larger ministries which are waiting. In these days of altered financial conditions, may we not depend upon the friends of America to reinforce the Christian workers of the land by extra provision that shall more than overbalance necessary losses.

Very serious cuts have had to be made in many fields, particularly in Idaho, North Dakota, Wyoming and the Finnish Department. New calls are urgent from every quarter, especially for enlarged Italian and Armenian work, for Slavic work in Pennsylvania, and for city work in the South. "No" must be our answer until our receipts say "yes."

**Checks and Bequests:** The legal name of the Society is "The Congregational Home Missionary Society." Testators should add, for complete identification, "Incorporated in the state of New York in the year 1826."

**Conditional Gifts:** The Society accepts funds or securities under agreement to pay an annual income to the donor, or a beneficiary, during life. Write us for particulars.

AMONG EIGHT RACES IN AMERICA. WHITE. NEGRO. INDIAN. ALASKAN. PORTO RICAN. CHINESE. JAPANESE. HAWAIIAN.
AMERICAN MISSIONARY ASSOCIATION
GO YE INTO ALL THE WORLD: PREACH THE GOSPEL TO EVERY CREATURE
N.Y. INC'D JAN. 1849 · AP. 1862 · N.
CHRISTIAN INSTITUTIONS. AGRICULTURAL. TECHNICAL. ACADEMIC. COLLEGIATE. THEOLOGICAL & CHURCHES.

Office: 287 Fourth Avenue, New York.

Honorary Secretary and Editor, A. F. Beard, D.D.; Corresponding Secretaries, Charles J. Ryder, D.D.; H. Paul Douglass, D.D.; Treasurer, Irving C. Gaylord; Secretary of Woman's Work, Mrs. F. W. Wilcox; District Secretaries, Rev. George H. Gutterson, Congregational House, Boston, Mass.; Lucius O. Baird, D.D.; 19 So. La Salle St., Chicago, Ill.; Rev. George W. Hinman, 21 Brenham Pl., San Francisco, Cal.; Field Representative, Mrs. Ida Vose Woodbury, Congregational House, Boston, Mass.

## OUR MISSIONARY YEAR

THE month upon which we have entered includes Christmas, and with it we send our greetings to all to whom these words may come. December bids farewell to the old year, its hours, days, weeks and months, but not to its influences. These will flow on, many of them as untraceable as they will be perpetual.

The A. M. A. watched its old year out in October at the good city of Providence, and remained there long enough to welcome hopefully and prayerfully its New Year. The measurements of the Eternity which we are in, into the divisions of time are arbitrary, and the A. M. A. New Year begins in October. We hope that it will be rich in usefulness and in happiness, and full of the best things in the lives of all who come under our instruction and influence.

Let us not fail to remember what the supreme object of our endeavor is. Not to build up our churches, not to give the best possible education in our schools, but rather to do this so as to promote and advance the kingdom of our Lord. Let us use every gift and opportunity so that each one individually shall know and feel that life fails of its true meaning unless the grace and power of personal consecration to all that Christ stands for, becomes guide and inspiration. The church that worthily recognizes this is meeting its call, only so. The school which succeeds in this is a good school, only so.

We hope during this A. M. A. year that all to whom the AMERICAN MISSIONARY may come *will read it* with this thought of its mission, and that we all together may make this A. M. A. year the richest one of our experience. We are confident also, that if all pastors and teachers will not confine their missionary sympathies to these bounds, but will read and ponder the *Missionary Herald,* and broader even than this, the wonderfully interesting and informing *Missionary Review of the World*—of the whole world—and that fairly and faithfully, none of the Societies would face deficits at the end of their missionary year. The larger our sympathies, the more we may hope for each division of our common service.

# SIXTY-EIGHTH ANNUAL MEETING

THE SIXTY-EIGHTH ANNUAL MEETING of the American Missionary Association held in Providence, R. I., October 20-21-22, though not as numerously representative as on some former occasions, was of exceeding interest. The program was well sustained throughout, and the constant and closest attention of the hearers attested their earnest sympathy in the work as it was held before them in the varied and various addresses. The hospitality of the Central Congregational Church was greatly appreciated.

The Forty-Second Annual Meeting was held in Providence just twenty-six years ago. This was memorable in the announcement of the gift of Daniel Hand of $1,000,894.25, at that time the largest gift ever made in this country to a benevolent society by a living donor. Mr. Hand in all his Christian life was an active member of the Presbyterian church in Augusta, Georgia.

Treasurer Gaylord in his first report—a model report in its clearness—was happy to be able to announce that while the Association had expended in its missionary work the sum of $521,589.99 it had closed its year with a balance in the treasury of $1,081.97. A showing like this does not come so often as to lose its special emphasis.

The Annual Survey and Report of the Executive Committee which is now ready for distribution will reward all who will be pleased to send for it. Those who will read its first page carefully will be sure to continue unto the end.

The Concert of Prayer which was held in accordance with the custom—now sacred for half a century—was a blending of love and faith with that of many hundreds likewise engaged at the same hour in the entire chain of institutions, schools and churches throughout our widespread missionary field in the South and West, and the Islands of the sea. We and they together lifted our voices of gratitude to God for the blessings of the year that is past, and with one heart and purpose pledged our faith and patience anew to His service in the year before us.

The Annual Sermon by Rev. Dr. Patton of Columbus, Ohio, was an earnest presentation of the claims and needs of the leadership of Jesus.

Within our limitation of space the various addresses which so greatly impressed those who heard them can be little more than characterized. We simply call attention to such papers as we have been able to secure.

### Secretarial Paper by Dr. Douglass

The Secretarial address of Dr. Douglass so far as he argued from the past of the Association in behalf of its future was on the exact line of its history and experience. To quote the report of the *Congregationalist,* "it sounded again the fundamental note which has rung through all the work of the Association in its nearly seventy years of history, and which has made it more than a mere denominational Missionary Society; a unique champion of the ideal of brotherhood."

From the first, the inclusive character of the American Missionary As-

sociation has been its chief asset in its broad appeal for the "last man in the procession" on the way to Christian civilization. It has stressed its Christian mission without appeals to sectarian pride. Hence from people of all denominations and from those who were of none, have come by far its largest endowments and not the smallest part of its regular income. Of its most advanced and strongest institutions one bears the honored name of its largest benefactor, a Protestant Methodist, and one the name of its founder and most generous giver, a Baptist. Of our most advanced secondary institutions, oldest and nearest in their standard to those which are Collegiate, one bears the name of an Episcopal founder who built and endowed it, and another the name of the Methodist who for it did likewise. These examples to a greater or less degree could be multiplied. Hence it is correct for Secretary Douglass to say that the past has justified itself, and to ask that it be sympathetically remembered and regarded in any proposed departures from it. Those who heard the remarkable sermon of Dr. Jefferson at New London, twelve years ago will never forget the stress which he placed upon the fact that the Association from first to last, standing for those principles which are most essential to Christianity without sectarianism, had exhibited in its results the power of those principles. The Association had gone simply in the name of the Master to those who were as sheep without a shepherd with His compassion and sympathy. The Association which has been characterized in one of the papers read before it years ago by Dr. J. W. Cooper, as "radical in faith, radical in love, radical in consecration and radical in method," can scarcely be called "conservative" if it seeks to "prove all things, and to hold fast to that which is good" in its adjustments and ministry of the future.

### Dr. William H. Ward

"The Indian of To-day" had an expert expounder in the person of Dr. William Hayes Ward. Since thirty years ago, when he became personally conversant with several Indian tribes on Western reservations, Dr. Ward has made their conditions and needs his sympathetic study. No one could be better prepared to wisely tell us what has been accomplished by our missionary agencies and how much remains to be done. We are encouraged to hasten the time when our original Americans shall be redeemed from their many century inheritances of wild life, and shall fully share with us the blessings of a Christian civilization. The address when published will be a positive contribution to our Indian literature.

### Miss Mary C. Collins

Miss Mary C. Collins who was living among the Indians when Dr. Ward made his first acquaintance with them and who speaks from a large and rich experience, and with a knowledge possessed by very few, gave an unusually interesting paper on "Indian Womanhood." This most excellent address took those who heard it into the very field itself. In telling of the Indian woman she said, "The women are womanly and even in the old life train their daughters to be modest and moral. They have the girls from the time they are ten years old chaperoned

until they are married, training them to speak softly, move slowly, and to speak respectfully, not only to parents but also to sisters and brothers; never to address a man or woman until they had first been spoken to." Miss Collins' great service among the Indians and her personal knowledge and experience gave to her paper particular value.

### Dr. Philip S. Moxom

The address of Dr. Philip S. Moxom, upon "The Million Dollar Endowment" was a characteristically clear and convincing appeal for a productive endowment for our six chartered institutions with the reasons strongly impressed in the history of their work, their present insufficient support and the overwhelming need both in the racial condition South for both black and white; that is for our national safety and welfare. Dr. Moxom showed that every one of our higher institutions in the South has amply justified its existence and its claims upon our churches, and upon our philanthropists in its fruitage and achievements far beyond what the most hopeful had reason to expect in the face of difficulties great and obstinate. It seems best, however, not to press our necessity specifically this year in view of the seriously disturbed financial conditions owing to the fearful European war, and until the sky is brighter and the way is clearer. While gifts and pledges greatly needed will be most sincerely appreciated and hoped for it has accordingly been voted to wait upon opportunity as to special and strenuous effort in the immediate present. The entire paper of Dr. Moxom, soon to be published should have wide distribution.

### Rev. H. M. Kingsley

"Is the Negro Meeting His Responsibility" was the subject of the address of Rev. H. M. Kingsley, a graduate of the College department of Talladega whose subsequent course in Yale University made him there a Bachelor of Divinity. The answer to his question was made to appear dependent upon the angle of vision, and the mental attitude of one who approached it. This was clearly shown by telling illustrations. Responsibilities and obligations are based both on capacity and opportunity. Looked at from this angle it was plain that in general the Negro has had little opportunity, with everything to discourage and to lead him to give up the fight and to yield to environment and circumstances. It is very hard for the Negro to make his own environment, and to overcome the handicaps of his race just out of servitude and the prevailing prejudice against race and color. In answering the question, Mr. Kingsley—for example, divided the race into two classes. The first the submerged class with the door of opportunity not merely closed against them, but with the door never opened; their life face to face against fate. Then the reverse side of this was shown in the determination and patient overcoming of the thousands who struggle on and clamber up hand over hand through and above hindrances to secure education, manhood, womanhood, and the attainment that proves capacity to create opportunity while they move on and up with it.

A second class mentioned was of those who, through the successes of those first emancipated from slavery had been born to greater privilege, and so had earlier advantages of

schools and education. Comparatively to these much has been given and therefore more from them will be required.

How are these somewhat privileged ones answering the question in respect to the deeper problems and responsibilities of life? A thousand instances leap forward in evidence of capacity and achievement that may measure itself with the same standards of scholarship, culture, character and conduct that we apply to the privileged of the white race. As a class these privileged ones suffer nothing in comparison with those of other races. We have largely ceased to measure the accomplishments of this class by any standards inferior to those which obtain among our privileged white brethren. We have come to realize and to accept a standard of capacity and attainment recognized universally and not racially. In the products of the schools of this Association, for example, in any city of the South you will find a large number of colored people with as few of the faults and as many of the virtues as can be found in any people who stand solidly with their moral and intellectual leaders—living refutations of the insidious and widely circulated falsehood that "education spoils a Negro for usefulness." This select band of college men and women who do not as yet form a thousandth part of the race are as fine a tribute to the colleges that produced them, and are doing as much to work out God's solution of their own vexing problems and the problems of life, as are the graduates of white colleges. But what the Negro needs now with his broader education, is more responsibility and more opportunity for responsibility; more opportunity for self-expression, for participation in the duties for which he is prepared; the free expression of a fuller manhood. He needs his rightful opportunity to work together with God in his purposeful plans for the salvation and blessing of all men of all races.

### Bishop Bratton of Mississippi

"The Problem of the Negro and its Christian Solution" was the topic which the distinguished Southerner, Bishop Bratton, of the Episcopal diocese of Mississippi, discussed with the absolute attention of the large audience which greeted him with the most cordial welcome. The American Missionary Association has never failed to command the sympathy and to a considerable degree the co-operation of the superior men of the South; and in all of its higher institutions without exception they have been from the beginning and are now found as trustees and helpful counsellors. As Chairman of the Board of Trustees of Tougaloo University, Bishop Bratton has brought a wide personal knowledge of Southern conditions—white and black—and a greatly appreciated influence both in church and State of one of its best honored citizens.

In his address he called for a united and concerted action of all Christian people to remember and regard first of all the Christian appeal in view of the religious conditions of the great masses of the Negro people. As the Negro becomes more enlightened and less a victim of the superstitions that once led him to profess a faith which neither his heart nor his mind comprehended, there appears to be a

growing unbelief, indifference and carelessness in respect to religion which is a serious danger.

In the field of education Bishop Bratton was sure that the Negro is progressing rapidly and solidly. The higher education has given full evidence that it deserves to be encouraged and assisted. While stress has been laid on industrial education—in which Bishop Bratton believes—he sees how it becomes a menace when employed as an end in itself and is not made secondary and subservient to the upbuilding of the image of God in his children. We must not forget that the culture of the soul comes first and last, and that we are taught to serve God above all with mind and heart. The Christian faith is the only right interpretation of the purpose of education. It must direct the forces of intelligence and culture. Bishop Bratton recognized and deprecated much of the political influence in the South that has made itself hostile to Negro advancement, but assured us that there are not wanting those who are standing fearlessly for righteousness, humanity and brotherhood, and who are always ready in expressions and deeds of sympathy for the Negro, which sympathy he nobly demonstrated in his own views as he has in the personal contribution of his influences as a Tougaloo University trustee. In closing, Bishop Bratton paid a high tribute to the many schools and institutions founded by the Association which have supplied teachers, intelligent Christian preachers, and other servants of the Lord in manifold fields of labor. As to Tougaloo University he said, "It has long been a blessing not only to its own neighborhood and county but to the State and race which it serves. It is in my judgment the best school for Negroes in the State." Thus he adds we are facing the problem of the Negro and contributing to its solution. It is to be worked out in life under God's guidance, each generation setting itself faithfully and devotedly to the sacred task. We must not blind our eyes to the steep and rugged pathway over which the Negro race, our brethren in Christ Jesus, must ascend in their upward climb, nor must they deceive themselves about the sacrifice, pain and toil with which they must work out their temporal and spiritual regeneration.

Amid all, we are with them in loving sympathy, ready to help them make the most and best of their life and the highest use of their tragic difficulties and trials, believing this to be God's blessed task for those who would be yoke-fellows with our gracious Lord and Master.

The address of Bishop Bratton will be published in its entireness, and we trust that those who wish accurately to know what the truly informed people in the South think regarding the supreme problem that faces them, the attitude of mind and the influences that make both for hope and fear, will send to the Association for it.

### President King

The series of meetings and addresses was closed with President King's strong appeal for the perfecting of a true democracy in our country, by giving every man his rights and the opportunity to exercise them; a noble plea for the brotherhood of man.

At the business meeting, the Association elected the following board

of officers recommended by the nominating committee:

*President.*

Rev. Henry C. King, LL.D., O.

*Vice-Presidents.*

Samuel O. Prentice, Conn.
Rev. Harry P. Dewey, D.D., Minn.
Prof. John B. Clark, LL.D., N. Y.
Rev. William E. Barton, D.D., Ill.
Rev. F. J. Van Horn, D.D., Cal.

*Recording Secretary.*

Rev. Asher Anderson, D.D., Mass.

*Auditors.*

Edwin H. Baker, Conn.
George W. Baily, N. Y.

*Executive Committee (for five years).*

Rev. J. Romeyn Danforth, Conn.
W. B. Howe, Vt.
Rev. Oscar E. Maurer, Conn.

*Honorary Secretary and Editor.*

Rev. A. F. Beard, D.D.

*Corresponding Secretaries.*

Rev. Charles J. Ryder, D.D.
Rev. H. Paul Douglass, D.D.

*Treasurer.*

Irving C. Gaylord.

*Nominating Committee.*

Rev. William W. McLane, D.D., Mass.
Maj. Ira H. Evans, Tex.
Rev. Edward S. Worcester, Conn.
F. E. Bogart, Mich.
Rev. C. C. Creegan, D.D., N. D.

## "WHAT THE NEGRO WANTS"

Rev. W. N. de Berry, A.B., Fiske; B.D., Oberlin; D.D., Lincoln; Pastor, St. John's Church, Springfield, Mass.

IT is related of Frederick Douglass that on one occasion while pleading the cause of his people, he was suddenly interrupted by one of his auditors who in a captious spirit asked the question "Just what does the Negro want?" Mr. Douglass retorted with his remarkable facility and aptness, and to the absolute confusion of his questioner, "He wants to be let alone." This witty reply was sufficient for the occasion and circumstances under which it was given. But it was not sufficient for all occasions, for the same question has been asked again and again, and is being asked to-day, but in a revised form. The revision of this old question as we hear it to-day is something like this: "Just what does the educated Negro want?" The educated Negro is represented by the enemies of Negro education as being the disturbing element in the Southern situation. It is claimed by them that the moment the Negro becomes educated he becomes discontented with his lot; that it is then that he makes preposterous and unreasonable demands, and desires social equality with his social superiors. All this is laid at the door of the educated Negro to his discredit, and it is used as an argument to prove that education is harmful rather than helpful to the Negro race.

As a representative of the race in question, I wish to give an answer to the question; "Just what does the educated Negro want?" which I believe to be true and sufficient for all times and occasions.

That answer, briefly stated is this: "the educated Negro wants a man's chance; no more, and no less." But for some it is insufficient

to leave it there. For some it is necessary to define the meaning of a man's chance when the man in question is a black man. In order to give this specific definition it will be necessary for me to consider with you certain of the more vital phases of the so-called Negro problem.

The first of these vital phases to which I wish to call attention involves the much mooted question of the "social equality" of the Negro and Anglo-Saxon races. Just what does the educated Negro want socially? The thoughtful, self-respecting Negro is not clamoring to be on terms of social equality with any people to whom he is socially offensive. While he believes that there is nothing wrong in his social intercourse with good people of whatever race, his own self respect will not allow him to intrude socially upon individuals or private circles. He does ask however that where there is a white man who has enough of the spirit of brotherly love to invite a black man to sit at meat with him, the white man may have the right and the freedom to break bread with his black friend without being put under the ban of social proscription among his own people. He believes that the question of social companionship is one to be settled by individual taste and preference rather than by legislation.

The black man also pleads in this connection that there be no confusion of social privileges and civil rights. This is one of the most grievous sins of the South against the black man to-day. Because of its very intense fear (of the bugbear) of social equality, it has shorn the Negro of civil rights the enjoyment or use of which would make him appear to be on a plane of social equality with the Anglo-Saxon. On account of this unwarranted fear the Negro is made to ride in unsanitary Jim Crow cars when he has paid first class fare—jim-crowed because for a Negro to ride in a first class car as a passenger it would appear as if he were on a plane of social equality with white people. The Negro is therefore separated from the whites in all places of public assembly, and always to his great disadvantage. The Negro does not object so much to the separation as to the disadvantage which the separation always involves. He asks for equal accommodations where he is required to pay equal fare. He asks that if he is compelled to pay taxes for the maintenance and support of public libraries and parks he may be allowed to use such libraries and parks and all other public institutions for the support of which he is taxed. Taxation without representation is as unjust to-day as it was a hundred years ago. The Negro is not asking for nor seeking indiscriminate social equality with the Anglo-Saxon race; but rather for his right to enjoy the public privileges and benefits which are his by reason of his citizenship.

The next of the primary phases of this question which I must consider in order to answer the question is the political phase. What does the black man want politically? It is contended as a reason for the wholesale disfranchisement of the race which has been effected in the South, that there is a danger that

the Negro will accomplish his cherished purpose to get the reins of civil government in his hands, and that if this purpose is ever realized there will be a resurrection of the much exaggerated carpet-bag era. This false alarm is the burden of that vile book called "The Leopard's Spots."

As a race we find ourselves in an anomalous political situation as citizens of this Republic. Constituting well nigh one-tenth of the total population, we do not have and are not allowed to have a single representative in Congress to advocate our cause, while our welfare as a people is in constant peril. This unfortunate situation is made possible by the ruthless and unlawful shearing of colored citizens of manhood suffrage, to so large an extent, in flat violation of that part of the Constitution which says: "the right of citizens of the United States to vote shall not be denied nor abridged by the United States or by any state on account of race, color or previous condition of servitude." How long will the outraged moral sense of this nation slumber and allow this unjust condition to remain?

What the Negro asks in view of this distressing condition, is not for a chance to hold the reins of civil government—for the great mass of Negroes in this country have no such idle dream—but that the black man who has complied with the legal conditions of voting be allowed to vote a vote that shall be counted; that he may have a voice in the government of himself in this government of the people, for the people and by the people.

But let us pass from the consideration of the social and political phases to something more fundamental and vital. As important as these two phases of the question may be, they are by no means paramount. There is something of infinitely more importance. The first of these more important phases has to do with the material condition of the people. If you travel through the rural districts of the South as I have travelled recently, you will be impressed with the abject poverty of the people. The masses are poor; very poor indeed. How could they be otherwise when slavery exacted of them two centuries and a half of unrequited toil, and let them go at last empty handed. As yet they have had just fifty years to make up for two hundred and fifty. The old Hebrew law for the treatment of slaves was more humane than the unwritten law which obtained in this country. Under the Mosaic law the master was compelled to give his freed slave a start in life, but American Slavery let its captives go empty handed.

Now what the Negro asks in view of this condition is a better industrial opportunity. The fixed industrial status of the Negro during slavery was that of the bond servant and menial. His emanicipation was chiefly an emancipation from property ownership. His industrial status persisted through his emancipation and continues during his freedom. Because of the tradition and custom of slavery which thus fixed so firmly the Negro's place as a "hewer of wood and drawer of water," he is still excluded from certain wide fields of industry for which he is as fully fit as thousands

who are engaged in these fields. And this is especially true in the Northern States. The northern Negro pleads that here in the North, aspiring and capable Negroes may have the chance to rise above the restricted limits of menial service according to their capacity and fitness for the higher walks of life; that the Negro youth who has been endowed with some superior talent and who has by patient effort prepared himself for its exercise in the world's work, may not have the door of opportunity forever closed in his face because God chose to create him black; that the Negro like every other American be given an industrial chance according to his moral worth and his industrial fitness.

The next marked feature of this question to attract attention as one goes among the masses of these people, is popular ignorance. The masses are as yet in woeful ignorance. But how could they be otherwise when slavery, the curse of your race and mine, brought them here in savage darkness and for two centuries and a half made it a crime to teach the black man his letters. Ignorance is a legacy which Slavery has bequeathed to the Negro by diligently closing to him for so long a time every avenue to learning and common intelligence. And so well did it accomplish its criminal deed that the black man emerged from bondage not only in utter ignorance, but with his mental faculties shriveled and dwarfed. The dwarfed intellect was no fault of his own; for Nature has so ordered it that the faculties of the mind like the organs of the body, must degenerate and atrophy when neglected. Yet some of those who are responsible for this awful condition of the black man's mind have taunted him with being mentally inferior to themselves. "Ah," they have said to us, "God has created you an inferior being, and do what you will, it is impossible for you to rise to the full stature of a man mentally." It becomes with ill grace those who have thus broken the black man's legs to punish him still for limping. In view of this miserable condition, the Negro begs for the chance to learn and develop his God-given mental faculties. Two millions of ignorant, unschooled black boys and girls in the Southland are sending up a most pathetic plea to this Nation for the chance to cultivate their minds.

These, I maintain, are the vital phases of the race problem and the grounds upon which the Negro pleads for a chance and its Christian solution. Is he asking too much? If he is to remain in this country and be a wholesome element in the life of the nation, he must of necessity be admitted to its best civilization. But if, as some would have it, God has created the souls of black folk to grope forever within the veil; if he has fixed his place unalterably somewhere between that of man and beast; then he has no right to the chance for which he pleads. A prominent religious philosopher has advised the Negro to refrain from "aping the white man's civilization and make a civilization of his own." This advice would be void of offense were it not for this philosopher's meaning by the term "white man's civili-

zation," for by it he designated the highest known civilization, as if the white man had a special monopoly of the highest civilization. Dr. Newell Dwight Hillis has pronounced the theory that this is a white man's country, "a damnable heresy," and such it is. But the theory that the highest civilization is the white man's civilization is a more damnable heresy still. The highest civilization is the rightful heritage of all men who have come of the one blood out of which God has created all nations; and it is a crime for those who are first favored with its benefits to withhold it from their more belated brethren.

♣ ♣ ♣

## THE OTHER END OF THE BARREL

Mrs. Ivy L. Brown, Joppa, Alabama.

IF you could hear the exclamations that greet the articles as they are unpacked! Each one seems to have already found a place, and we gleefully estimate the amount of money the barrel will bring. At Christmas time we have even been known to play with dolls. Twenty-two miles from a railroad one has to do something occasionally to break the monotony. So the barrel is taken to the salesroom and long, gaunt men, neither shaven nor shorn, in rough jeans and with the inevitable tobacco quid; women with babies of all sizes, and always with snuff sticks, buy the goods for very small sums. Would you like to know what we did with the money that came from the sale of barrel clothing last year? We needed a grade teacher; for 75 children had no prospects for school the latter part of last year. "We'll raise a teacher's salary from barrels," the Principal said, and we did. We are trying to do the same thing this year, and this accounts for our anxiety to get a great many barrels. The teacher is here at work now, and naturally she expects her salary. Barrels are our main source of income.

A little baby died in a cabin not far away, and early one morning the heartbroken mother came to us for something to dress the baby in. In one of the barrels we found a little white dress, black veil, gloves, a black skirt and a man's black coat, and that barrel poured not a little healing on the open wound in these poor hearts.

"Ernest cannot come to school because he has no shoes," announced a teacher, one day. "We'll see if we cannot fit him out of a barrel," said the Principal, and we did. Even if the fitting was a pair of ladies' felt Juliets, they were warm, and he tied them on with strings.

Prospective mothers came to us all last year begging for baby clothes. "You see what you can do for them out of the barrels," and I found enough to send many of them away happy with the tiny clothes, at very little cost.

Old Daddy Smith sat over on the store porch, day after day, shivering in the winter winds. "I'm going to

find him a warm coat," the Principal said, and I wish you could have seen the old man's face as he put him into the comfortable coat. They laid him to rest a little while ago in the same coat, that coat that somebody sent in a barrel.

The paper and paint inside the Teachers' Home was simply impossible. It hung from the ceilings and walls in long ribbons and great bags. "Let's hurry up some more barrels, and we'll fix the house over," and we did. Now every room is dainty and fresh, a continual source of satisfaction.

The pigs, chickens, and cows of our neighbors came through the rotten picket fence and destroyed our flowers and vegetables. Some days the campus looked like a small ranch. "I wonder if we could raise enough to put up a wire fence," pondered the Principal. "Barrels again," said we and to-day there is a neat wire fence around the lot. These barrels have helped in a thousand ways. Much was given away from them, but the whole country side was supplied with clothing at prices within their reach.

John was aspiring to be married, and John had a hankering after the niceties of civilization, so he came one day just before he took the plunge and wanted to buy, for the first time, some store socks, and a "hanky." We searched through the barrels, and for a nickel John went to his wedding with the proper "fixing," and his bride wore a small sachet pinned to her collar for a jabot. It had been a present to her from the Christmas tree. They are fore-runners of civilization, these barrels.

Brown's baby needed a cradle, badly. "I'll make her one out of some barrels"; said the Principal, and it was soon made. There is no end to the usefulness of barrels.

### What We Hope to Find in Barrels this Year.

Curtaining for our teachers' rooms, rugs, dresser scarfs, laundry bags, etc., for them. New towels. Linen for our dining room. Likewise a few dishes for this room, that are not cracked, and cups that are more or less accommodated with handles. Would that we dared to hope for a set that matched! A few good prints, not chromos, for the sitting room. Some new records for our Victor. Dolls, books, knives, toys, for children, and socks, ties, aprons, etc., for the older students, for Christmas gifts. Shoes of all sizes and many of them. Men's clothing, especially, and children's dresses. All these things will greatly help both these people and our school. The war has demoralized the cotton market. People are too discouraged to pick their crops although they are the best in years. Most farmers always have to borrow the money at 10 and 15% interest to put in their crops, and the present price will not pay the notes, hardly the fertilizer and seed. We have had to admit almost the entire student body without paying tuition as people are absolutely penniless. People cannot afford to buy clothing at the stores, but they *can* afford to pay the small sums we ask and large crowds throng our salesroom whenever we have anything to sell. Christmas is coming and we fear we will not be able to

give the children their Christmas tree unless our friends help us. We believe they will. Now we hope you are going to send us one of the barrels this year. Put your answer inside the barrels and send early.

♣ ♣ ♣

## CAPE PRINCE OF WALES MISSION

Mrs. M. A. Thompson, Missionary, Wales, Alaska

HAD your request for "information regarding Eskimo life" been made when I had been among them only three or four months, I think I might have written a more interesting letter as all was so new and strange; but now, after five years of continuous life among these people everything seems so ordinary that I scarcely know where to begin or what to say.

They are just big children—grown up little ones. Like children, greedy, grasping and selfish except in their own immediate family. Each and every one wishes to be and is a law unto himself, and is very impatient at restraint of any kind. Just a great big overgrown child apparently, without a spark of gratitude in his make up.

But do not run away with the idea that he is a bad fellow, for he isn't. He has some good—very good—qualities; some that his so-called civilized white brother and sister too, might well emulate.

The little brown brother is truthful and honest to a degree almost unknown to the white man. Thieves, liars, and prostitutes were unknown among them previous to the coming of the white man. Their annual migration to Nome is the cause of the diseases of civilization.

So far as those of middle age, or older, are concerned, among many, little or no change need be expected; our main hope lies in the children, and there is where both mission and schools are successfully working.

And now as to the children. I think a more lovable bunch of little tots never lived, I care not of what race or color. True some of them are not the cleanest, but there is something so attractive in their little smiling faces and brown eyes that one overlooks all other defects.

Always happy, playful and good natured, quarrels and fights are almost unknown among them; a school of eighty pupils and not a fight among them to my knowledge during the past five years. How many white schools of that size can say as much? I have taught white, Negro, Chinese, Indian and Eskimo children, and for docility and obedience, give me the little snow people every time. They excel white children in music, drawing, and writing, but are slow in mathematics, or in fact in anything that requires continuous mental effort.

They seem to be of a naturally religious bent of mind and take very readily to religious and moral training, and when shown the right and better way of life are ready to adopt it without question.

When we were in the Government service my husband would sometimes be away two or three weeks on his

medical rounds while I taught the school, looked after the sick, and issued rations to the reindeer apprentices with not a white person within seventy-five miles on one side, and two hundred on the other and I never felt safer nor was better treated anywhere than during those times.

Many, and in fact most of our previous ideas of Eskimo life have to be not only considerably modified, but completely changed on our arrival in Eskimo land. From my previous reading my idea of the Eskimo was a short, squat figure dressed in furs, living on seal blubber, and inhabiting a small round hut of snow. While it is true they are not quite so tall as white men, five feet nine or ten, and even six feet is not uncommon, and instead of a squat figure they are unusually well proportioned.

Instead of eating seal blubber they never eat it. In fact they never did unless in a case of starvation. And as to dress, we dress as they do, in furs in winter and in ordinary clothing in summer. As for snow huts they build them for their dogs, but never for themselves except when caught in a storm away from home, and white men do the same then. Neither do the children "eat candles as white children do candy," but the little Eskimo can put candy away about as rapidly as any children anywhere.

Another erroneous idea very prevalent is that of his color. Tourists see these people only in summer when like the fox, the Arctic hare, and the ptarmigan, they have changed color. True they are then a dark mahogany brown, while during the long winter months they bleach out and become quite fair, many in fact almost white, while children born in autumn and remaining indoors are about as fair as the average white child and can only be distinguished from his white brother by his dark brown hair and eyes, small nose and chubby cheeks, but the April sun reflected from the dazzling snowfields makes such a change in a week's time that one scarcely knows his neighbor. They tan dark brown, while we tan red; in fact there is nothing worse on white skin than the "snow burn."

Here they live in underground or partially underground houses. The most common "innie," igloo, or cabin being all underground except its roof, and is made of drift logs split and set on end, the roof being covered with six to ten inches of earth. These cabins are entered through a narrow tunnel where one must often creep on hands and knees. One crawls up through a hole in the middle of the floor; and as the tunnels and round holes in the floor are made to fit only Eskimos persons built on large architectural lines never visit them.

The intense cold—30° 60° below zero—as well as the scarcity of fuel compels them to build underground. No wood, not even a willow switch grows here, and their only fuel is wood that may drift across Bering's Sea, or the ancient seal oil lamp which is, of course, their main reliance. One not accustomed to conditions here would be greatly surprised to drop into an "innie" when the mercury is 30 degrees below zero and a forty mile Arctic zephyr blowing, to find only a couple of seal oil lamps going, with the little children up to six years of age entirely nude, and all the older

members of the family stript to the waist line.

The seal oil lamp does not correspond to any of our ideas of a lamp. Imagine a semi-circular stone dish about two feet across the straight edge and eighteen inches in diameter and two inches in depth. A peculiar kind of moss is dried and pulverized, this is laid in a line half an inch across the straight edge of the dish which is filled with oil. A chunk of blubber above the dish supplies oil, and the light plant of about 20 candle power is in running order.

As to the games and pastimes of the children, Eskimo children have, of course, borrowed some of the games of white children, such as base ball, marbles and hopscotch, though they originally had many quiet indoor games, as well as more boisterous and noisy outdoor sports. Indoor games consist of tossing and keeping two, three and four small bones or pebbles in the air with one hand; making almost an endless number of figures with a string called "cats cradle" by white children, though among these people it is played by one person alone.

They imitate whatever their elders may be doing, making sleds and dog harness, while the little girls make clothing for their dolls or play "keep house" in a corner of the innie.

Their outdoor football games in which both sexes take a hand, or rather a foot, consist entirely in kicking the ball. Two goals are set about 100 yards apart; one person is left to guard each goal, and the play consists in kicking the ball between the posts of the goal of the other side. The ball is about the size of one's head, and is stuffed tightly with reindeer hair. All balls they make are of this kind.

Girls have a ball game which they play standing in a circle. A girl throws the ball on the ground and as it comes down she strikes it downward with her toes and tosses it higher. As it comes down she strikes it downward with her hand and again as it rises catches it on her knee, throwing it still higher; as it descends she strikes it a sharp downward blow with her hand; as it rebounds she gives it an upward toss with her elbow. This is done with leg and arm, when if she has made no misplay she tosses the ball to the next girl in the circle.

During the summer months the children play upon the seashore very much as white children would, building "innies"—houses—and keeping house with shells for dishes and tin cans for stoves.

Their native dolls are about as ugly as can well be imagined. They are made of wood or ivory and when dressed in furs are carried on the little mother's back, as no Eskimo mother thinks of carrying her child any other way, and in fact that is the easiest way, and I believe for them at least much the best.

There are about a dozen little girls from five to eight years of age and an equal number of little boys, who claim to belong to Doctor Thompson, but the fact that his pockets usually contain a few raisins, prunes, or black figs has much to do with their preference. Like many older people the loaves and the fishes have a tendency to draw.

The tourist and traveler sees the dirt and squalor of an Eskimo village.

He sees nothing but the outside. Like most primitive people they are very shy of strangers, and travelers' stories should be taken *cum grano salis.*

In fact, in my opinion the Eskimo race as a whole have the best natural character, mentally, morally and certainly physically, of any of the various races we are trying to assimilate in the melting pot of the world.

I hope that you will always remember the little snow children who, as Americans, are our brothers and sisters.

# THE A. M. A. TREASURY

**Irving C. Gaylord, Treasurer**

We give below a summary of the receipts for October compared with those of October, 1913; also a statement showing the amount available for regular appropriations and the amount designated by contributors for special objects outside of the regular appropriations.

## RECEIPTS FOR OCTOBER

| | Churches | Sunday Schools | Women's Societies | Other Soc's | Y. P. S. C. E. | TOTAL | Individuals | TOTAL | Legacies | TOTAL |
|---|---|---|---|---|---|---|---|---|---|---|
| 1913..... | $5,866.85 | 208.00 | $ 1,114.30 | ..... | $ 84.46 | $ 7,273.61 | $ 2,229.59 | $ 9,503.20 | $ 256.55 | $ 9,759.75 |
| 1914..... | 7,562.37 | 110.76 | 1,131.85 | $ 5.00 | 97.73 | 8,907.71 | 990.59 | 9,898.30 | 4,266.12 | 14,164.42 |
| Increase. | 1,695.52 | ..... | 17.55 | 5.00 | 13.27 | 1,634.10 | ..... | 395.10 | 4,009.57 | 4,404.67 |
| Decrease. | ..... | 97.24 | ..... | ..... | ..... | ..... | 1,239.00 | ..... | ..... | ..... |

**Available for Regular Appropriations:**

| | Churches | Sunday Schools | Women's Societies | Other Soc's | Y. P. S. C. E. | TOTAL | Individuals | TOTAL | Legacies | TOTAL |
|---|---|---|---|---|---|---|---|---|---|---|
| 1913..... | $5,785.65 | $ 183.09 | $ 970.30 | ..... | $ 81.21 | $ 7,020.25 | $ 319.59 | $7,339.84 | $ 256.55 | $ 7,596.39 |
| 1914..... | 7,303.77 | 45.65 | 1,121.85 | $ 5.00 | 52.53 | 8,528.80 | 569.49 | 9,098.29 | 4,266.12 | 13,364.41 |
| Increase. | 1,518.12 | ..... | 151.55 | 5.00 | ..... | 1,508.55 | 249.90 | 1,758.45 | 4,009.57 | 5,768.02 |
| Decrease. | ..... | 137.44 | ..... | ..... | 28.68 | ..... | ..... | ..... | ..... | ..... |

**Designated by Contributors for Special Objects outside of regular appropriations:**

| | Churches | Sunday Schools | Women's Societies | Other Soc's | Y. P. S. C. E. | TOTAL | Individuals | TOTAL | Legacies | TOTAL |
|---|---|---|---|---|---|---|---|---|---|---|
| 1913.. ... | $ 81.20 | $ 24.91 | $ 144.00 | ..... | $ 3.25 | $ 253 36 | $ 1,910.00 | $ 2,163.36 | ..... | $ 2,163.36 |
| 1914..... | 258.60 | 65.11 | 10.00 | ..... | 45.20 | 378.91 | 421.10 | 800.01 | ..... | 800.01 |
| Increase. | 177.40 | 40.20 | ..... | ..... | 41.95 | 125.55 | ..... | ..... | ..... | ..... |
| Decrease. | ..... | ..... | 134.00 | ..... | ..... | ..... | 1,488.90 | 1,363.35 | ..... | 1,363.35 |

FORM OF A BEQUEST.

"I GIVE AND BEQUEATH the sum of———dollars to the 'American Missionary Association', incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS.

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

# THE CONGREGATIONAL EDUCATION SOCIETY

Office: 14 Beacon Street, Boston, Mass

President, ———; Vice-President, Charles R. Brown, D.D.; Secretary, Rev. F. M. Sheldon; Secretary, Rev. Edward S. Tead; Treasurer, S. F. Wilkins; Field Superintendents, Rev. S. H. Goodwin, Provo, Utah, and J. H. Heald, D.D., Albuquerque, New Mexico.

## ENLARGING POSSIBILITIES IN NEW MEXICO

**Miss Anna B. Taft, New York**

A VISIT of one brief week in New Mexico does not permit one to speak with authority on the future of work in that section of the country. But there is a value, not to be overlooked, in the first impressions gained by a visitor who is familiar and interested in other phases of Home Mission Work.

My own experience was unusual, as I made my first visit to this interesting field, to attend the Interdenominational Conference of Mission Teachers in New Mexico, held at Albuquerque in August. It was an exceptional opportunity, to sit during the sessions and listen to the teachers discuss with great heartiness nearly every phase of the work. It is possible to gain in this way a clearer knowledge of their problems than by visiting any of the schools there represented.

A visitor is shown only the good and happy side of the work, or the difficulties that are peculiar to that particular school. The teachers relize rightly that an outsider unacquainted with the situation cannot share their problem to any valuable extent. In this conference the discussions were among those who were working at the same task and this made the gathering of exceeding value to a visitor eager to learn.

The Rio Grande Industrial School, where the conference was held, accommodates both girls and boys. It is located several miles outside the City of Albuquerque. Out from the city, two miles in the opposite direction is Menaul School of the Presbyterian denomination, which accommodates boys only. Within the city is the Methodist Boarding School for Girls, The Harwood Industrial.

Too much cannot be said of the value of the conference. Just the living together, leisure time to talk, and evenings to play, means a mutual acquaintance which is an inspiration. The opportunity to worship together, to talk deeply and seriously of common questions and intricate problems, means the establishment of a great brotherhood of common interest and common aspiration.

At this conference I met teachers who for thirty years had poured out their lives in this difficult field. Here too were young women with glowing eyes and enthusiastic words, coming for the first time to the work to which they expect to give their lives.

I shall never forget an evening talk with a beautiful girl who graduated last June at Oberlin College, having worked her way through and won a Phi Beta Kappa Key, as well. She is going to a mission school under the Congregational Education Society, with just the same type of deep consecration and high purpose that sends so many of our ablest young people to the foreign field.

The teachers have no idea how exceptionally fine and fundamental is their work. One's sympathy is

awakened for the teachers of the Mission schools, for they must deal with the rough material, do the first work that is so difficult. The best that they have is soon passed on to the boarding schools. In the adolescent period, the most critical time in the lives of these young people, the boarding schools meet their opportunity and their problem.

As to the future of this excellent conference one thing is important, there should be representatives from organizations in New Mexico that exist for the service of the people, notably the State Board of Education, The Department of Agriculture and the State Agricultural College. It is important that these leaders should know the mission teachers, the excellence of their work and the ideals for which they are struggling, and our workers would gain from them much practical help and suggestion.

The public school is more and more coming into the small places. In the future it must largely take the place of the Mission schools and the standards maintained by our teachers in the Mission school will in a measure determine the efficiency and type of the public school. This has proved true in our Southern Mountain field. The mission workers will be as necessary as when they were teachers, but their efforts will turn to social work and community building. If interests are held in common, close co-operation with the public school, common sympathy and mutual work will be possible.

I cannot speak too highly of the work of the Rio Grande School, under the able direction of Principal Heyman. Aside from the personal work and the school teaching the most important work is the demonstration of the possibilities of reclaiming the land. It is verily "making the desert blossom as the rose" that has been done at the Rio Grande Industrial and Menaul School. The great importance of this lies in the fact that agriculture is the key to the future of New Mexico.

There is no other future seemingly possible for it. Everything is against its becoming a state of great cities, but when the problem of irrigation is reasonably solved, and when knowledge of crops that can grow best in this dry climate has been determined, a great economic future is before New Mexico. It is a wonderful country for fruits, the best that can be grown anywhere. At present irrigation is limited and expensive. Just what varieties of fruits and vegetables can grow with the least water it is very important to know.

A bill recently passed in the United States Congress will give New Mexico ten thousand dollars a year for several years to come for agricultural development, to promote the knowledge of proper tillage of the soil and an experimentation of the best means of irrigation. This fact gives great encouragement to all our work in New Mexico.

The most desirable future for these Mexican people is to remain largely in their native territory and help in building a great agricultural state. The tastes of the Mexicans are mainly rural. They live not in the isolated open country, but in little communities with a small acreage to till.

This section of the country will demand a higher grade of intelligence, culture, character and a good education. The classical education and Christian environment of the boarding schools, the emphasis constantly put upon the dignity of labor and the importance of integrity and thrift are a solid foundation for the new farmer, as well as for the ministers, lawyers and teachers. All honor to the classical courses that have been given. These are greatly needed and should be encouraged. The agricultural training and encouragement should be added to these. It is men of character and equipment such as are graduated from our colleges, into whose hands the future of New Mexico will be placed.

If these Mexican youths are to translate their Christian lives into the best type of service, that of building Christian communities, they have a splendid opportunity before them.

It is like unto the great task God gave to the Hebrew people; that of possessing the land, owning it, loving it, tilling it with care and patience, that it may become fertile and feed the world.

In order to do this these young men should have the best agricultural training possible. The boarding schools such as Menaul and Rio Grande should send their quota of young men to the State Agricultural College that they may become experts along this line. They, in their turn, may train others, or demonstrate the possibilities of agriculture in their own homes. This is not being done at the present time. Although a fair share of the young people are going on to take college courses, they are not going to agricultural colleges. The best equipping of these young Mexican Christians for a home-making, community-building people, will be along agricultural lines. This should be clearly recognized and in so far as possible met in the mission educational work in New Mexico.

The teachers with whom I talked see this. I frankly urged the Plaza school teachers to get what help they could for their school gardens through the State Agricultural College. Agricultural teaching should begin with the children, and continue through the boarding schools.

I believe one of the great problems that our workers will face in the future in New Mexico is to correlate the State Agricultural work and the Mission Schools. It is not enough to make individual Christians, for the great social problem with which we deal, whether city or country, with immigrant, native or exceptional people, is the bringing of men to the knowledge of our Lord and the translation of their lives into the homes and communities of the Kingdom of God in America.

## AN ASSOCIATION OF AMERICAN COLLEGE PRESIDENTS

An Association of American College Presidents, for the purpose of co-ordinating the efforts defining the place and function of the denominational college in the American educational system, is in process of formation.

To perfect this organization there has been appointed a committee consisting of nine representative college presidents as follows: Presidents, J. H. Main, D.D., Grinnell College, Iowa; H. M. Bell, D.D., Drake University, Des Moines, Iowa, Baptist; T. H. McMichael, D.D., Monmouth College, Illinois, United Presbyterian; H. D. Hoover, D.D., Carthage, Illinois, Lutheran; T. W. Hinitt, D.D., Central College, Danville, Kentucky; Rush Rhees, D.D., Rochester University, New York, Baptist; R. Watson Cooper, D.D., Upper Iowa University, Iowa, Methodist Episcopal; George O. Fellow, D.D., James Milliken University, Illinois, Presbyterian.

This committee will draft a constitution and By-laws for the Association, and will assist in preparing the program for the Congress on Christian Education to be held in Chicago in January. This Congress will represent thirteen Church Boards of Education. The church workers of more than a score of state universities and over 300 colleges and universities throughout the United States.

This is the first attempt that has been made to bring together denominational colleges in America for the purpose of co-ordinating their work. Such an organization will form a noteworthy epoch in our educational system and will steadily emphasize the movement toward unity and efficiency among the Colleges and universities throughout the United States.

# THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY

MISSIONARY AND EXTENSION DEPARTMENT
Office: Congregational House, Boston, Mass.

President, Rev. Frederick H. Page; Missionary and Extension Secretary, Rev. William Ewing, D.D.; Treasurer, Henry T. Richardson; District Secretaries, Rev. Robt. W. Gammon, D.D., 19 W. Jackson Street, Chicago, Ill.; Rev. Milton S. Littlefield, 289 Fourth Ave., New York, N. Y.; Educational Secretaries, For the Southwest, Rev. J. P. O'Brien, 4128 Campbell Street, Kansas City, Mo.; For the Pacific Coast, Rev. Miles B. Fisher, 417 Market Street, San Francisco, Cal.

## A YEAR OF SURPRISES

The year began with some business uncertainties. But we were, on the whole, enjoying a healthy prosperity—a happy and contented people. The disasters of war have brought sorrow, loss, and anxiety to every one. As a nation, and as individuals, what is our supreme duty?

## A CHRISTMAS OF SORROW AND JOY

Never, we believe, in the history of the world, have there been so many sad hearts from bereavement, suffering and loss, as there will be this Christmas time. But, with it, there will be the Christian ideals, joyful Christmas memories, and the firm belief that Christ will yet rule, and that peace and goodwill proclaimed on the first Christmas Day shall yet come to all the world. The churches and Sunday-schools of our own and other lands, rising above tumult and war, will give the clear note that will bring joy and gladness, even in the midst of sorrow and tears.

## STRONGER THAN ARMIES

It is proved that the most powerful armaments, sustained at fabulous cost, cannot guarantee peace nor prosperity. A real brotherhood alone can do this. Christmas time brings a rare opportunity for us all to spread the spirit of brotherhood through our churches and Sunday-schools. We do well to send our gifts to the distressed in other lands, and brighten, if possible, the lives of little children made orphans, and impoverished by the scourge of war. We may do much by making the spirit of Jesus dominant in the lives of those who have come from other lands, so that the influence of our nation shall stand for Christian brotherhood throughout all the world. A real Christianity alone will meet the world's needs. No higher service can be rendered for our nation and the world than by strengthening all agencies which make for the advancement of Christ's Kingdom. One of these important agencies is the Sunday-School Society.

## THE SUNDAY-SCHOOL OUTLOOK

During the month of October the gifts from the churches were $524.16 in advance of the corresponding month of last year, but the total income for the month was $739.53 less. The receipts to October first are $1,431.81 less than last year. The Society faces the questions: Will our churches as a rule round out the year with full apportionment met, and

those who are able exceed it, to make up for those who are unable? Will friends who are able send personal gifts so that the Society can go forward in its splendid work of spreading the gospel of peace and goodwill? Or shall it be obliged to withdraw some of its splendid workers who are ministering to the poor and needy, and helping to make our schools more efficient? It wishes to keep good its motto, "No debt." In this trying year there must be the spirit of sacrifice. The appeals to meet want and suffering must be met by gifts from generous loving hearts. But the regular work for the advancement of Christ's Kingdom must be sustained. In it is the largest hope for world redemption.

Gifts to be acknowledged in the Year Book for 1914, should, if possible, be forwarded before the end of December.

## THE BUNK-HOUSE SUNDAY-SCHOOL

By Rev. James N. Pendleton, E. Wash., N. Ida.

Musser's Mill is a small community of ranchers who live too far from their schoolhouse to attend the Sunday-school there. The only central place where they could meet was an old bunk-house at an abandoned saw mill. They had patched this up, and

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made rough benches. There are as many men as women in the Sunday-school, and more adults than children.

The people seem to appreciate my help very much, and invite me to come to them often. I am sending picture of the place where the school is held, and some of the scholars.

## REVIVING A SCHOOL

By Rev. E. J. Singer, No. Cal.

Thermalito is a beautiful little spot situated in the orange groves. A number of years ago a Sunday-school was started by us, but lapsed. Now we are starting it again. The Oroville Christian Endeavor promises to visit the school and help. Thermalito is about four miles from Oroville. When we first started the school, it was in an old schoolhouse. Now there is a fine new building with an auditorium which will hold two hundred. When we have preached, the room has been comfortably filled.

When the war is over great prosperity will come to this country. The churches and Sunday-schools must be prepared to deal with the situation.

## WORKING THROUGH OTHERS

By Rev. Allen S. Bush of Colorado

Three years ago I met at one of our conventions Mrs. Barksdale, who lived in a community north of the Union Pacific Railway in the semi-arid region of Colorado. She was deeply interested in Sunday-school work, and very desirous of her neighborhood being reached. With a grant of supplies and her help, a school was organized, and an excellent work done for a year. A failure of crops caused many of the ranchmen to move elsewhere.

This spring Mrs. Barksdale wrote that a few miles from Boyero there was a neighborhood that would welcome our efforts, and offered to help in this region. There were about eight or ten families. I sent her a package of supplies. She gathered the people and organized the Lone Tree Sunday-School, and was elected its superintendent. This enterprise is

many miles removed from any of our Congregational churches.

There are hundreds of neighborhoods in Colorado where there are from six to twenty families living, utterly regardless of any religious obligations whatever. The children grow to young manhood and womanhood without any religious training, and later arrive in our large cities and face temptations that soon overwhelm them. I am always glad to reinforce the efforts of any good man or woman who will undertake to turn the tide for better things.

## A MONTANA MINING CAMP

By Rev. J. K. Arnot, Montana.

I preached at the Carpenter Creek mine and organized a Sunday-school. The country around the mine is good land, suitable for "dry farming" but somewhat broken. Good roads will be a problem for some years. The land is now being "homesteaded" but the coal industry is the principle business. The mine was opened this summer. While the larger shaft is being sunk about one hundred tons a day are removed from the air shaft.

The town consists of one store, one saloon, an office building, and small shacks for dwelling houses. All are in process of construction. About one hundred men are employed, and about three hundred people are in camp. I think about one-half are Roman Catholics. Most of them are American born. But when "underground men" are put to work, there will be many foreigners. It is said that this promises to be one of the big coal camps of the state. The vein is eight and a half feet thick and extends under several sections ,and is of good quality. The supply will not be exhausted for many years.

Many of the men are skeptical of the good intention of the church. They, however, are friendly toward me, and have talked as if they would co-operate and attend provided I will study the labor problem from their point of view and be honest and square with them.

There are about forty children of public school age, and more of the men expect to bring their families soon.

At present we are meeting in a "tar paper shack," 14 x 16 feet, which the men use as a rest or loafing room. There is no public school but the School Board is talking of renting a building and starting a school soon.

Our services are the only religious ones carried on by any denomination in this camp. If we do not do it, nothing will be done. The nearest Sunday-school is at Musselshell, seven miles away.

## A MESSAGE FROM BULGARIA

Dear Dr. Ewing:—

It is with real regret that I close a correspondence with you which has been a pleasure these many years, but I am hoping soon to return to America, and it seems best that I should hand over to Mr. Woodruff the responsibility for ordering Sunday-school supplies. So you will await his requests. Let me bespeak for him, and in the interests of these dear Sunday-schools which you have helped so many years, a continuation of the favor. I am as firmly as ever convinced that getting hold of the children is the surest way of getting hold also of the parents. I *know* it by many and many a happy experience.

Thanking you again for the help you have given us, and asking you to remember in your prayers poor Bulgaria, again hard pressed, though so far keeping out of this horrible European war,

I am yours cordially,
Ursula Clarke Marsh.

Philippopolis, Bulgaria.

An advance of $10,000 is needed to close the year, "Free to Serve." The apportionment raised and some generous personal gifts will do it.

# THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

Office: 287 Fourth Avenue, New York.
Henry A. Stimson, D.D., President; William A. Rice, D.D., Secretary; B. H. Fancher, Treasurer.

## A COMPARATIVE STATEMENT OF RECEIPTS

### BOARD OF MINISTERIAL RELIEF

FOR THE FIRST TEN MONTHS ENDING OCTOBER 31, 1913 AND 1914

| | Churches | Individuals | Affi. Soc. | Interest | Legacies | Totals |
|---|---|---|---|---|---|---|
| 1913..... | $12,348.66 | $6,897.48 | $ 4,949.85 | $10,636.81 | $2,565.95 | $37,398.75 |
| 1914..... | 12,555.18 | 10.517.22 | 5,951.35 | 11,001.45 | 4,560.20 | 44,585.40 |
| Gain..... | $ 206.52 | $ 3,619.74 | $ 1,001.50 | $ 364.64 | $ 1,994.25 | $ 7,186 65 |

This is a most encouraging showing. Still the situation is serious. That is, as to the possibility of closing the year without a deficiency. It all depends upon whether the churches and other givers are as generous in this closing month as in former years. There was a deficit on July first of $10,000. On October first, to complete the payments to our pensioners for the year we had to borrow $4,500 more. Here was the alarming sum of $14,500 to be provided for. Already we were at work to meet this situation and the campaign through our church papers and by personal and letter solicitations for extra gifts has brought us exactly one-half of this amount, namely, $7,250.

May we therefore urge all those who give to us in December in addition to their gifts to the Christmas Fund, to consider the Board's special need at this time. Also we would request church Treasurers to be especially careful to see that the money for this Board on 1914 offerings reach us on or before December 31st. While money received during the first ten days of January will on request be credited to the Churches in the Year-Book on 1914 receipts, no money received after December 31st can be credited against the deficit of the year. The books of the Board absolutely close for the fiscal year with December thirty-first. Hence our urgency.

### EXTRACTS FROM PENSIONERS' LETTERS

"The pension forms the only actual income to which I may look forward with any degree of certainty and regularity."

"What would become of me if it were not for the help I receive from the Ministerial Relief Fund I do not know. I for one can say what a great blessing it is that we have such an organization."

"The pension has proved of great value to us during the year. I have no prospect of any stated income as my greatly impaired sight and hearing preclude anything in the way of real business."

"I feel the infirmities of old age more than usual. My eyes have given out and I am not able to sew. To me this is a real affliction, but our Father knows what is best and I commit my way to Him."

"Our hearts are singing for joy of the Christian fellowship set forth in the Relief Society and for the care the Society shows for the aged and worn workers who have been obliged to yield to infirmities which prevent the realization of their wishes to continue in the active field service of the best Master."

"You can read between the lines enough to see that we never needed the help the pension gives more than just at the present time. Our case would be quite hopeless if we did not have the prospect of that much of a regular income. My wife's health is more uncertain all the time and her heart attacks more frequent. We live constantly under the shadow of the fear that the next may be the last. The state of my own health requires great care to keep me on my feet. My age and whitening hair is a constant handicap in getting profitable work or any work at all. One never realizes this until he comes to my place. I see that a heroic effort is being made to inaugurate the new Annuity Plan and increase the pensions of the old ministers now under the Board of Relief. I fear there will be much suffering among the old heroes of the Cross before the churches wake up to make adequate provision for present needs. One of the consolations is that these heroes have 'endured hardness as good soldiers of Jesus Christ' while in active service. They would still do so even though want and suffering stare them in the face."

"I never received a large salary. Only enough to meet needful expenses with economy. I nearly always served churches where it was necessary to build an edifice or a parsonage. The people were always poor and I contributed what I could save above needful home expenses. I thank God to this day that I was permitted to make sacrifices in such a good cause. My greatest regret is that I cannot continue in the labor of preaching Christ. I attend public worship but cannot hear a word of the discourse. My sight has slightly improved but I cannot distinguish the features of any one three feet from me. I am wholly dependent upon the pension from the Ministerial Relief Society. Aside from this I do not have a dollar. I suffer greatly from rheumatism and am much weaker than many other men who are like me, three score years and ten."

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## CLOTHING

**Extracts from some clothing letters of those who have received packages or boxes either from the office or direct from the Women's Society of Churches.**

"The package from the office arrived yesterday. The dress after three slight alterations will do for a visiting dress and when I go out to do errands. It pleases me and my friends as a very pretty dress. Many thanks for the same."

"The package of clothing came safely. I can wear them. The coat and vest are just right. The trousers are a little long, but can easily be fixed and they will be all right. I thank you."

"I received the package and am truly glad for the nice things you sent. They came as a surprise, but my heart leaped for joy. I did not appeal to the Board until I had spent my all. My wife had been very sick and I had been obliged to have her in the hospital for several weeks and to pay for a surgical operation. My bills were something over $100 so you see how valued these gifts are to me. I thank you."

"We received the Mission Box of clothing and $11 in cash. It was a very good helpful box solving the problem of fitting myself and family for the winter. It came early which was a great advantage. I thank you and these friends for their timely help."

"I received the box. Imagine my surprise on opening to find such lovely garments. I could hardly believe my own eyes. Only last week I was renovating my coat that has seen years

of service, doing a little darning here and there to make it presentable. Little did I think that there was such a lovely coat on the way to me and it fits perfectly as though it had been made expressly for me. The silk waist has solved a hard problem. That which I had been wearing saw hard usuage years ago and had been made over many times. The little accessories so dear to every woman's heart whether she is young or old are greatly appreciated. I do so love dainty things and I like to look nice. It is hard to be content and sit in a corner and knit. I want you to know that I am not a recluse. I send many thanks to the giver of these beautiful things. They are not to be measured by their value, but by the love of those who have given them."

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## THE CHRISTMAS FUND

Our 1914 illustrated Christmas leaflet is ready. On request we will forward it to any person or send any number of copies for distribution in Churches, Young People's Societies or Sunday-Schools.

The three happy faces which look out from the ivy wreath are not artificial, but real, and to look at them will at once arouse Christmas sentiments. They are three sisters, and well may their noble mother say of them, "These are my jewels!"

We are writing these lines in Philadelphia, the city of brotherly love, where a great campaign is on for help for the suffering Belgians. The newspapers and the great John Wanamaker store and many other potential forces are working for this cause. A great ship loaded with provisions sails today and another is to go in two weeks. Thousands of dollars are being raised daily. What a noble thing to do! Hundreds are giving to this cause under the pressure of publicity, who never give to churches, and for whom the need of those at their doors is rarely, if ever, appreciated. A gentleman told me yesterday that every local charity in the city was suffering a serious loss of income and that in another city from which a train load of supplies had been sent for the Belgians, the Hospital for Babies and Children had been obliged to close for lack of funds. It seems to be a time to say, "This ye ought to do but not leave the other undone." The extra cry for help in an hour of special need calls for extra, additional gifts, and not for the taking of that which is essential to the regular and beautiful charities and the vital church and missionary enterprises that must be carried right along all the while. Of the aged ministers, like the poor, it may be said "these ye always have with you." They depend upon the churches. This is their only recourse. We must not forget them. And in the near at hand Christmas festival we may bring to them something of substantial good cheer, something that they actually need for their physical comfort in the way of fuel, clothing, shelter or food. The Christmas checks are practically used for one or all of these four things. Read the quotations in the Christmas leaflet, from their own letters, as to how they spent their Christmas money last year. And how they appreciated those Christmas checks and the good cheer they brought is well voiced by this poem written by one of their own number, who has passed the fourscore and two mile post of life:

Now the winds of bleak December,
  Sweep around the humble cot,
Of the aged Christian soldier,
  Musing on his lonely lot.
Small his means and low his treasure,
  Stern the winter's icy blast;
Will our Lord, in love's sweet measure,
  Send some longed relief at last?

Oh, my soul, take heart and courage,
  Now the Christmas day is near;
For this worn out Gospel soldier
  There may be some Christmas cheer.
Comes a missive now. How timely!
  Kindly words with treasure sent;
Swells my heart in deep emotion,
  Gratitude and sweet content.

# THE WOMAN'S HOME MISSIONARY FEDERATION

President, Mrs. Hastings H. Hart, 7 Colden Avenue, White Plains, N. Y.; Vice-President-at-large, Mrs. A. H. Standish, 449 North Grove Avenue, Oak Park, Ill.; Vice-President of the East, Mrs. Marion Burton, Northampton, Mass.; Vice-President of the Interior, Mrs. W. W. Newell, 244 Wesley Avenue, Oak Park, Ill.; Vice-President of the South, Mrs. W. E. Mansfield, 130 Peeples Street, Atlanta, Ga.; Vice-President of the West, Mrs. George Robertson, 152 Terrace Avenue, Redlands, Cal.; Recording Secretary, Miss Mary Brooks, 141 Essex Avenue, Gloucester, Mass.; Corresponding Secretary, Mrs. Franklin H. Warner, 30 Ridgeview Avenue, White Plains, N. Y.; Treasurer, Mrs. H. A. Flint, 604 Willis Avenue, Syracuse, N. Y.

## THE ANNUAL MEETING

The Ninth Annual Meeting of the Federation, held in Providence, R. I., October 20-21, was attended by representatives from thirteen States. The routine business included the election of officers, and enthusiastic reports of a year full of activities.

Amendments to Arts. III., VI., and VII. of the constitution were adopted and the fiscal year was made the calendar year, in accordance with the vote taken at Kansas City last year—the present fiscal year to extend from May 1, 1914, to January 1, 1915.

The new Prayer Calendar for Congregational Homeland Missions was first shown at this meeting. This has cost the Literature Committee much patient labor and Miss Crafts, the Chairman, has bestowed over three months of constant work upon its preparation. The Calendars may be obtained of the Corresponding Secretary, Mrs. Warner, at ten cents each, singly or in quantity.

Schauffler Missionary Training School was the main theme considered. At the public meeting Wednesday morning Mrs. Mills, assisted by several young ladies in costume, gave a thrilling exposition of its work. That afternoon architect's plans for the much-needed new building for Schauffler were exhibited and explained. The Federation then voted to undertake to raise for the school $125,000 in five years, $75,000 for buildings and $50,000 for endowment; this to be included in the Ter-Centenary Fund. Mrs. Mills feelingly remarked that this was the happiest day of her life and the answer to years of prayer.

The 1915 Federation meeting will be held at New Haven with the National Council.

—Miss Mary Brooks.

## TOPIC FOR JANUARY, 1915

### THE CALL OF OUR INTER-ROCKY MOUNTAIN REGION

Congregational Home Missionary Society

### PROGRAM

*Prepared by Miss Miriam L. Woodberry*

And ye my sheep—the sheep of my pasture are men—and I am your God, saith Jehovah.

Scripture: Ezekiel 34: 11-15.

Prayer: (Remembering especially the people responsible for the work, the officers of your own society, church members who are not interested, officers of the National Societies, State superintendents, and missionaries.)

Hymn: "A charge to keep I have." Verses 1, 2, 3.

Reading of the Poem, "Sunset on the Prairies."

Five short papers written by members of the society on the

1. Map of the Territory.
2. Diversity of the people.
3. Industrial opportunities.
4. Religious problems.
5. Congregational responsibility.

Roll call of people present asking questions similar to

1. How many of these workers do you know by name?
2. How many have you ever helped by a letter, box, or gift?

3. When you travelled west did you ever visit a missionary on his field?

Sentence Prayers.

Benediction: Sing reverently in unison one verse of "Blessed Jesus."

"We are Thine, do Thou befriend us,
Be the guardian of our way;
Keep Thy flock, from sin defend us,
Seek us when we go astray:
Blessed Jesus
Hear, oh hear us when we pray."

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HELP.

Leaflets: Furnished by C. H. M. S., 287 Fourth Avenue, New York.
A Round-up in Montana.
Forty Miles from the Railway (Wyoming).
A Man's Job (Colorado).
Under the Foothills.
Facts and Figures about Mormonism.
Essentials.
Congregationalism in Utah.

Library References: Books.
Arid America—ch. 5.
Mormonism the Islam of America.
Conservation of National Ideals—ch. 5.
Leavening the Nation—ch. 10.
Poems of the Prairie (Foley).

Not essential but interesting: The railroads going through this country furnish free on application very elaborate illustrated folder giving pictures and scenery. Postal cards can be obtained from the Detroit Publishing Co., Detroit, Mich., of the more picturesque people and occupations. Send for catalogue before ordering.

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## THE CALL OF THE INTER-ROCKY MOUNTAIN REGION

It is always comparatively easy to pass judgment on the neglected opportunities of the past. It takes a different set of faculties to see clearly the strategic opportunities of the present. From the beginning of organized Home Missionary efforts the rally cry has been for extensive work. If the country was to be saved to righteousness churches must be planted, the gospel preached, the Bible taught wherever new land was being occupied by new settlers, whether transcient or permanent. To-day state lines are fixed, unoccupied territory is dwindling, huge industries attract people of mixed races by the hundred. The little church, the isolated parsonage can no longer minister to the complex humanity that builds up a large town in a week, flourishes for a period of five or ten years, then vanishes. The appropriations from the more stable parts of our civilization must be larger and steadier. Home Missions now becomes an intensive problem. Phrases like "Back East," "Down South," "Out West" are obsolete, they no longer describe geographical situations or human characteristics. The business world is already advertising "good investments," "enlarged opportunities" under such terms as "Trans Missouri," "Inter-Rocky Mountain," "Pacific Coast," etc. No one section is so seething with the newest, most up to date, down to the minute 1915 complications as the Inter-Rocky Mountain Section.

Thinking in terms of geography, it comprises six large states—Montana, Idaho, Utah, Colorado, Nevada, and Wyoming, with their fascinating diversity of climate, mountains, lakes, rivers, and soil. The people already living there in addition to our own family stock, can be catalogued under such terms as Italians, Greeks, Poles, Bohemians, American Tourists, Tuberculosis Invalids, and Indian Tribes. When we think for a moment of the industries the mind rapidly flashes pictures of large ranches for cattle, sheep, horses, irrigating projects over seventy miles in length, dry farming experiments, huge mining settlements for copper, coal, silver, and jewels. The forest preserves are the largest in the world, while the open country is still the Mecca for the homesteader. The home missionary can think he has solved his hardest problem when he decides on his field of service, only to discover that his work is not alone among the unchurched but that non-Christian and anti-Christian elements are virile and aggressive.

Congregationalists have always made big pioneer investments in this region; the roll call of life service already given is large, but it will be blocked and lost if not followed up immediately with money and men for the more intensive work now facing the nation. —M. L. W.

# ACKNOWLEDGMENTS OF RECEIPTS

## The Congregational Home Missionary Society

### Charles H. Baker, Treasurer - 287 Fourth Avenue, New York, N. Y.

### October 1914

**ARIZONA**—$0.15.
Individual, 15c.

**CALIFORNIA (SOUTHERN)**—$100.00.
Individual, 100.

**COLORADO**—$338.75.
**Bethune:** German, 50. **Delta:** German, 13. **Eaton:** German, 17. **Merino:** German Mission, 7.
W. H. M. U., Miss Cora Beattie, Treas.: **Denver:** First, 15.50; Ohio Ave., 25; City Park, 3; Boulevard, 10; Plymouth, 16; Third, 5; Second, 16. **Steamboat Springs:** 6. **Buena Vista:** 3. **Grand Junction:** 11. **Trinidad:** 1.50. **Colorado Springs:** First, 8; Second, 5. **Colorado City:** First, 3. **Greeley:** 59.75. **Fountain:** 2. **Ault:** 3. **Longmont:** 36. **Boulder:** 8; Primary Dept. of S. S. for Mr. McQuarrie's motor boat, Stuart, Fla., 15. Total, $251.75.

**CONNECTICUT**—$1,110.51.
Miss. Soc. of Conn., Rev. J. S. Ives, Treas., 407.17.
**Bridgeport:** Olivet, 34. **Glastonbury:** S. S., 7.13. **Guilford:** First, 21.59. **Harwinton:** 9.40. **Milford:** First S. S., 7.17. **New London:** Second, 495.95. **Southport:** 118.10.
W. C. H. M. U., Miss A. G. Merritt, Treas.: **Kensington:** 10.

**DISTRICT OF COLUMBIA**—$60.79.
**Washington:** Ingram Memorial, 54; C. E., 4; Plymouth S. S., 2.79.

**FLORIDA**—$21.00.
W. H. M. U., Mrs. U. W. Watson, Treas.: **Orange City:** Aux., 11.
W. H. M. U., Mrs. W. J. Drew, Treas.: **Daytona:** Woman's Aux., 10.

**GEORGIA**—$1.55.
**Tucker:** Union, 1.55.

**IDAHO**—$20.63.
**McCall:** 38c. **Pearl:** 5.25. **Weiser:** 15.

**ILLINOIS**—$87.70.
Congl. Conf. of Ill., J. W. Iliff, Treas., 25.70.
**Big Woods:** 10. Indiv., 50.
W. H. M. U., Mrs. W. M. Fitch, Treas.: **DeKalb:** C. E., 2.

**INDIANA**—$259.59.
**Angola:** First, 15.
State Board of Benevolences, Mrs. C. J. Buchanan, Treas.: **Fort Wayne:** Plymouth, 122.50. **Indianapolis:** First, 30.59; Union, 13.50; Brightwood, 10. **Ridgeville:** 25. **Marion:** 43. Total, $244.59.

**IOWA**—$161.72.
Congl. Conf. of Iowa, S. J. Pooley, Treas., 99.72.
Indiv., 12; 50.

**KANSAS**—$34.35.
**Durham:** German, 34.35.

**LOUISIANA**—$8.30.
**Kinder:** St. Luke's, 5. **Roseland:** First, 3.30.

**MAINE**—$121.87.
Me. Congl. Conf. & M. S., G. F. Cary, Treas., 22.87.
**Fryeburg:** 19. **Newcastle:** Second, 50. **Portland:** St. Lawrence, 20. **Sanford:** 10.

**MASSACHUSETTS**—$2,307.16.
Mass H. M. S., J. J. Walker, Treas., 285.80.
**Danvers:** Maple St., 117. **Dorchester:** Second, 39.04. **East Charlemont:** 2.54. **Greenwich:** 4.48. **Holden:** 15. **Lawrence:** South, 5.30. **Ludlow:** First, 14. **Medford:** Mystic, 36.22. **Methuen:** First, 50.10. **Milton:** First Evan., 9. **New Bedford:** North, 19.71. **Newburyport:** Belleville, 41.80. **Newton:** First, 122.17. **Northampton:** First Ch. of Christ, 54.60. **Northbridge:** Rockdale, 16.40. **Peabody:** West, 9. **Worcester:** Piedmont, 128. Indiv., 26.
W. H. M. U., Miss E. A. Smith, Asst. Treas., 200; 560; Miss L. D. White, Treas., 551.

**MICHIGAN**—$101.17.
Mich. Congl. Conf., L. P. Haight, Treas., 101.17.

**MINNESOTA**—$41.01.
Minn. Congl. Conf., J. M. McBride, Treas., 36.01.
**South Elm Dale:** Slovak, 5.

**MONTANA**—$46.53.
**Big Timber:** 2. **Delphia:** 2. **Excelsior:** Mission, 40c. **Fort Shaw:** 5. **Helena:** 25. **Ingomar:** 25c. **Musselshell:** 6. **Osborn:** 2. **Plevna:** 2.08. **Westmore:** 1.80.

**NEBRASKA**—$112.34.
Neb. C. H. M. S., S. I. Hanford, Treas., 50.
**Alliance:** Zion German, 15. **Arlington:** First, 21.97. **Lincoln:** First (German), 20. **McCook:** German, 5.37.

**NEW HAMPSHIRE**—$283.72.
N. H. H. M. S., A. B. Cross, Treas., 216.76.
**Amherst:** 18.81. **Manchester:** South Maine St., 30. **New Ipswich:** Children's Fair, 8.15. **Salisbury:** 1. **Surry:** 8. **Wilton:** Second, 1.

**NEW JERSEY**—$1,613.35.
N. J. H. M. S., 286.35.
**Montclair:** First, 250. **Nutley:** St. Paul's, 20. **Paterson:** Auburn St., 9.50. **Plainfield:** 1.65. **Upper Montclair:** Christian Union, 108.36.
W. H. M. U., Mrs. W. E. Buell, Treas.: **Bound Brook:** 20.10. **Chatham:** 4.50. **East Orange:** 1st, 47; **Trinity,** 6.97. **Glen Ridge:** 71.10. **Grantwood:** 3.70. **Montclair:** Watchung, Ave., 21.47. **Newark:** 1st, 21. **Nutley:** 9. **Orange Valley:** Wom. Aux., 12.28; Young Wom. Aux., 9. **Passaic:** 9.60. **Plainfield:** 26.62. **Upper Montclair:** 94.50. **Washington:** 1st, 75; Mt. Pleasant, 60; Ingram Mem'l, 22.50. **Westfield:** 25.50. **Woodbridge:** 11.71. Total, $553.55.
W. H. M. U., Mrs. W. E. Buell, Treas.: **Baltimore:** Associate, 13.50. **Bound Brook:** 5.40. **Chatham:** 4.50. **Falls Church:** 15. **Jersey City:** 1st, 15; Waverly, 2.25. **Montclair:** 1st, 184. **Newark:** Belleville Ave., 9.93. **Paterson:** 13.10. **Plainfield:** 16.88. **Washington:** 1st, 64.72; Mt. Pleasant, 7.50; Ingram Mem'l, 6.90. **Westfield:** 25.26. Total, $383.94.

**NEW MEXICO**—$12.00.
**Gallup:** 3.50. **Hurley:** 8.50.

**NEW YORK**—$473.43.
N. Y. H. M. S., Rev. C. W. Shelton, Treas., 13.52.
**Buffalo:** Fitch Memorial, 12.60. **Clarkson:** 1.86. **Fairport:** First, 33.60. **Lisbon:** First, 10. **Morristown:** First, 7. **New York:** Bethany, 45; Forest Ave., 10. **Rockaway:** First, 36. **Ticonderoga:** First, 6.38. **Walton:** First, 125.36; S. S., 29.36. Indiv., 106.
W. H. M. U., Mrs. W. A. Kirkwood, Treas.: **Brooklyn:** Parkville Philathea Class, 5.50. **Massena:** W. M. S., 6.25. **Buffalo:** 1st Woman's Guild, 25. Total, $36.75.

**NORTH DAKOTA**—$253.51.
Congl. Churches in N. D., 100. **Caledonia:** 50c. **Coleharbor:** Parish, 46. **Fargo:** First, 10.08. **Flasher:** 86c. **Gascoyne:** 88c. **Granville:** 5.01. **Harvey:** First, 10. **Iota Flats:** 67c.

**Mott:** 4. **New England:** 1.31. **Nelson:** Schoolhouse, 1.55. **Niagara:** 6. **Zap:** S. S., 2.
W. H. M. U., Mrs. W. M. White, Treas.: **Cooperstown:** 39.65. **Valley City:** 25. Total, $64.65.

**OHIO**—$71.87.
Cong'l Conf. of Ohio, 71.87.

**OREGON**—$305.92.
**Beaver Creek:** St. Peter's German, 10. **Cedar Mills:** 11. **Forest Grove:** 9.42. **Portland:** First, 239.50; Second German, 20; University Park, 10. **St. Helens:** Plymouth, 6.

**PENNSYLVANIA**—$14.21.
**Allegheny:** First, 8.64. **Pittsburgh:** Swedish Mission, 3.57. **West Spring Creek:** 2.

**RHODE ISLAND**—$113.40.
**Providence:** Beneficent, 100; Free Evangel cal 13.40. Total, $113.40.

**SOUTH DAKOTA**—$10.00.
**Sioux Falls:** German, 10.

**TEXAS**—$40.00.
**Dallas:** Central, 40.

**UTAH**—$40.00.
**Ogden:** First, 35; Second, 5.

**VERMONT**—$83.56.
**Dorset:** 5.83. **East Hardwick:** 26.77. **North Bennington:** 24.16. **North Thetford:** 7.30. **Rochester:** 17. Indiv., 2.50.

**WASHINGTON**—$247.50.
**Everett:** Swedish, 7.50. **Lind:** Zion, 37.50. **Odessa:** German, 15; Pilgrim, German, 55; Zoar, 37.50. **Quincy:** Salem German, 30. **Ritzville:** Philadelphia German, 35. **Seattle:** German, 5. **Walla Walla:** German, 25.

**WISCONSIN**—$93.04.
Wis. Cong'l Assoc., L. L. Olds, Treas., 79.31.
**Clear Lake:** Swedish, 2.53. **Oshkosh:** German, 7.50. **Wood Lake:** Swedish, 3.70.

**SUMMARY.**

| | |
|---|---|
| Contributions per preceding list | $ 8,304.28 |
| Legacies | 4,226.61 |
| Interest and Dividends | 4,012.23 |
| Publications | 31.04 |
| Total | $16,574.16 |

# STATE SOCIETY RECEIPTS

## CONGREGATIONAL CONFERENCE OF ILLINOIS.

**J. W. Iliff, Treasurer, Chicago.**

**Receipts for September, 1914.**

**Chicago:** University W. S., 6. **Oak Park:** 1st W. S., 9. **Rockford:** 1st W. S., 16.50. **Stillman Valley:** C. E., 5. **Wyoming:** W. S., 5. **Harvey:** W. S., 1; Y. L. B. C., 3. **Springfield:** Plymouth W. S., 2.50. **Buda:** W. S., 7.50. **Mattoon:** 1st W. S., 12.50. **Melvin:** "Busy Bees," 4.90. **Waukegan:** W. S., 1. **Chicago:** New First W. S., 17.20. **Wyoming:** W. S., 5. **Mound City:** W. S., 5. **La Salle:** 20. **Ottawa:** 68. **Granville:** 150. **Cedar Point:** 23. **Marseilles:** 7. **Oglesby:** Union, H. A. Bent, 15. **Lacon:** 15. **Abingdon:** 19.75. **Bunker Hill:** 13.90. **Olive:** S. S., 3.30. **Fall Creek:** Zion, 13. **Neponset:** 15. **Roscoe:** 9.40. **Chicago:** Madison Ave., 7. **Morton:** Federated, 19.90. **Chicago:** Warren Ave., 2.25. A. L. O., 10. Total, $128.50.

## IOWA CONGREGATIONAL HOME MISSIONARY SOCIETY.

**Receipts for September, 1914.**

**S. J. Pooley, Treasurer, Grinnell.**

**Cedar Rapids:** Bethany, 3. **Corning:** 10. **Council Bluffs:** Dodge Memorial, 10. **Creston:** 1st, 20. **Davenport:** Berea, 22.60; Edwards, 32.88. **Des Moines:** Plymouth, 176.60. **Fort Dodge:** S. S., 8. **Jackson:** 25. **Ottumwa:** 1st, 86.60. **Sloan:** 9.58. **Treynor:** 25. **Waterloo:** Union, 10. Total, $439.26.

W. H. M. U.: **Des Moines:** Plymouth, 9.60. **Grinnell:** 34.55. **Old Man's Creek:** 5. **Red Oak:** 6. **Sloan:** 4.20. Total, $59.35.

## CONGREGATIONAL CONFERENCE OF MAINE.

**George F. Cary, Treasurer, Portland.**

**Receipts for September, 1914.**

**Searsport:** 2nd, 25. **Sandy Point:** 5. **Beddington:** 3.40. **Deblois:** 7.50. **Little Deer Isle:** 5. **Thomasston:** 8.30. **Waite:** 3. **East Sangerville:** 6. **Gilead:** 5. **Burlington:** 10. **Harpswell:** 15. **Sanford:** S. S., 4.33. **Cumberland:** Women, 27.26. **Turner:** Women, 5. **Bridgton:** Women, 15.25. **Masardis:** Women, 10. **Topsfield:** Women, 1. **No. Waterford:** Women, 9. **Buxton:** First Women, 11.25. **Masardis:** Women, 5. **Otisfield:** 12. **Kittery Point:** 9.25. **Somerville:** 20.20. **Kennebunkport:** 1st, 5; South, 5. **Auburn:** 6th St., 5. Total, $237.74.

## MASSACHUSETTS HOME MISSIONARY SOCIETY.

**Rev. John J. Walker, Treasurer.**

**Receipts for September, 1914.**

**Amherst:** So., 6.95. **Andover:** Ballardvale Union, 40.82. **Becket:** 1st, 4.30; North, 10.80. **Boston:** Finn, 33.33; Armenian, 20. **Boxford:** 2nd, 14.07. **Brookline:** Harvard, 265.13. **Buckland:** 9.58. **Cambridge:** No., 30. **Carver:** No., 25. **Deerfield:** Orthodox, 13. **Fitchburg:** Rollstone, 25.09. **Freetown:** Assonet, 9. **Gardner:** Finn, 2.25. **Granville:** W., 4. **Greenfield:** 2nd, 15. **Haverhill:** Riverside, 15. **Hinsdale:** 1st, 14.09. **Holyoke:** 2nd, 61.70. **Lawrence:** So. Y. P. S. C. E., 5. **Lowell:** Sw., 5. **Lynn:** 1st S. S., 5. **Marblehead:** S. L. G., 5. **Maynard:** Finn, 6.55. **Newton:** Estate of Maria M. Gay, 4,000. **South Dennis:** 10.32. **Tolland:** 5. **Ware:** East, 127. **Worcester:** Plymouth, 69.41.

Designated for Massachusetts, **Holyoke:** J. K. J., '50. **Newton:** "W," 15. **Plymouth:** Manomet, 5. **Winchester:** Income Skillings Fund, 40. **Winthrop:** Point Shirley, Ch. of Christ Union, for support of preaching, 20; Special for supplies, A. F. W., **Northbridge:** 84.50. Designated for the salary of S. P. Cook, **Hinsdale:** 1st, 3.75. Designated for salary of J. C. Wightman, **Amherst:** North, 20.80. **Northampton:** Edwards, 58.

Designated for the salary of W. S. Anderson, churches of **Franklin County:** 25.

Refund for expenses, **Berkshire Tent:** 31.06. **Hampden Tent:** 24.49. **Northfield Tent:** 1.05.

W. H. M. A., Miss Lizzie D. White, Treas: Salaries, 205.

**SUMMARY.**

| | |
|---|---|
| Regular | $ 857.39 |
| Designated for Massachusetts | 214.50 |
| Designated for salary of S. P. Cook | 3.75 |
| Designated for salary of J. C. Wightman | 78.80 |
| Designated for salary of W. S. Anderson | 25.00 |
| Refund Tent expense | 56.60 |
| W. H. M. A. | 205.00 |
| | $1,441.04 |

## MICHIGAN CONGREGATIONAL CONFERENCE.

**L. P. Haight, Treasurer, Lansing.**

**Receipts for September, 1914.**

**Alamo:** W. H. M. U., 10. **Flint:** W. H. M. U., 9.50. **Hart:** W. H. M. U., 10. **Ovid:** W. H. M. U., 15. **Highland:** W. H. M. U., 5. **Leslie:** W. H. M. U., 5. **Portland:** W. H. M. U., 6.75. **Detroit:** Mt. Hope, 5. **Perry:** 7. **Onekema:** 14. **Saginaw:** Genesee St., 5. **Ransom:** 9.75. **Cooper:** 30. **Lansing:** Plymouth, 190. **Maybee:** 7. **Sheridan:** 5. **Lawrence:** 2.80. **Hilliards:** 5. **Imlay City:** 20. **Stanton:** 20.

**Cadillac:** 100. **Lansing:** Pilgrim, 60. **Grandville:** 8. **Jenison:** 5. **Grand Haven:** 6.25. **Clinton:** 10. **East Lake:** S. S., 1.58. **Bedford:** 7. **Benzonia:** 40. **Flint:** 5.59. **Vernon:** 10. **Watervliet:** 20. **Coloma:** 18. **Ironton:** 1.25. Total, $674.47.

### MINNESOTA CONGREGATIONAL MISSIONARY SOCIETY.

**J. M. McBride, Treasurer, Minneapolis.**

**Receipts for September, 1914.**

From Churches—**Tyler:** 15. **Granite Falls:** 3.21. **Appleton:** 2.18. **Selma:** 3. **Belview:** 10. **Ellsworth:** 6. **St. Clair:** 4. **Cambria:** 3.46. **Argyle:** 3. **Nymore:** 50c. **Lake Park:** 3.25. **St. Paul:** Olivet, 56c. **Pinewood:** 60c. **Fertile:** 1.43. **Custer:** 27. **Winthrop:** 10. **Minneapolis:** Plymouth, 443.56. **Wayzata:** 6. Total, $542.75.

From Woman's Home Missionary Union—**St. Paul:** South Park, 1. **Beard:** 70c. **Glyndon:** 4. **Minneapolis:** Linden Hills. 2.25; Plymouth, 112.82. **Fair Oaks:** 1. **Hancock:** 4.30. **Morris:** 13.50. **Glenwood:** 4.30. **Biwabik:** 1.62. **Sauk Center:** 5.75. **New Ulm:** 2.48. **Sherburn:** 1.55. **Pelican Rapids:** 4.80. **Wadena:** 95c. **Glencoe:** 8.60. Total, $169.62.

From Sunday-schools—**Excelsior:** 3. **St. Paul:** Olivet, 5. Total, $8.00.

### MISSOURI CONGREGATIONAL CONFERENCE.

**P. A. Griswold, Treasurer, St. Louis.**

**Receipts for September, 1914.**

**Cameron:** 8.25. **Eldon:** 5. **Kansas City:** Ivanhoe Park, 4.50; Metropolitan Tabernacle, 6.75. **Kidder:** 5.13. **Lebanon:** 39. **Neosho:** 6. **St. Louis:** Compton Hill, 4.50; First, 142.50. **Webster Groves:** 18. **Sedalia:** First, 2.25; Second, 5. **Springfield:** First, 9.31. Total, $256.19.

### NEBRASKA CONGREGATIONAL HOME MISSIONARY SOCIETY.

**Rev. S. I. Hanford, Treasurer, Lincoln.**

**Receipts for September, 1914.**

**Albion:** 38.75. **Alma:** 45. **Argo:** 6.75. **Ashland:** 3.70. **Bertrand:** 8.50. **Blair** 34.80. **Bloomfield:** 40.50. **Brule:** 20.25. **Burwell:** 55.25. **Campbell:** 7.50. **Camp Creek:** 8.50. **Clay Center:** 16.88; S. S., 1. **Columbus:** 22.50. **Cortland:** 23.10. **Crawford:** 33. **Creighton:** 46.65. **David City:** 50. **Dodge:** 5.25. **Exeter:** 11.61; Junior C. E., 10. **Fairfield:** 11.25; S. S., 5; C. E., 5. **Farnam:** 8.15. **Franklin:** 50. **Geneva:** 10; C. E., 5. **Grafton:** 21.75. **Grant:** 6. **Harvard:** 10. **Havelock:** 16.50. **Hyannis:** 27. **Inland:** 25.50. **Liberty:** 39.80. **Lincoln:** 1st, 50. **Long Pine:** 36.20. **Milford:** 37.50. **Olive Branch:** 31.50. **Omaha:** St. Mary's Ave., 75. **Princeton:** 49. **Purdum:** 13.17 **Rokeby:** 25.25; S. S., "Knights of Honor Class," 5. **Stanton:** 30. **Strang:** 10. **Taylor:** 7.40. **Trenton:** 10.02. **Uehling:** 9. **Ulysses:** 16.08. **Venango:** 8.25. **Wahoo:** 10.75. **Wallace:** 22.50. **Waverly:** Swedish, 9. General Workers, 10. Individuals, 10. Total, $1,206.06.

W. H. M. U.—**Alma:** 9.75. **Arborville:** 3.25. **Arcadia:** C. E., 3. **Ashland:** 18.20. **Aurora:** 24.05. **Avoca:** 3.25. **Beatrice:** 13. **Bertrand:** 7.13. **Blair:** 5.30. **Cambridge:** 9.75. **Camp Creek:** 11.40. **Clarks:** 6.50. **Columbus:** 6.50. **David City:** 6.50. **Dodge:** 6.50. **Doniphan:** C. E., 2.. **Dunning:** 3.90. **Fairfield:** 28.45. **Fairmont:** Ladies, 30; S. S. Class, 5. **Farnam:** 10. **Franklin:** 22.65. **Fremont:** Ladies, 12.60; C. E., 13; S. S., 1.31. **Friend:** 7.02. **Geneva:** 20. **Grafton:** 6.50. **Hastings:** 4.69. **Havelock:** Ladies, 4.16; C. E., 5. **Highland:** 3.25. **Holdredge:** 1.80. **Irvington:** 5.53. **Lincoln:** 1st, Personal, 2.60; Vine, Personal, 5. **McCook:** 8.78. **Neligh:** 13.65. **Norfolk:** 1st, Ladies, 21.61; C. E., 8. **Omaha:** 1st, 34.65; St. Mary's Ave. Ladies, 55.09; Young Ladies' Org., 10; Plymouth Ladies, 13.88; C. E., 2; Hillside, 16.80. **Plainview:** 16.25. **Scribner:** Ladies, 9.75; C. E., 4.75. **Seward:** 6.50. **Stanton:** 9.75. **Trenton:** 3.25. **Ulysses:** 4. **Verdon:** 9.75. **Wahoo:** C. E., 5. **Waverly:** 4.23. **Weeping Water:** Ladies, 22.75; C. E., 10. **West Point:** 3.25. **Wisner:** 3.90. **York:** 19.50. Personal, 6.50. Collection, 14.33. Total, $665.96.

### NEW HAMPSHIRE HOME MISSIONARY SOCIETY.

**Alvin B. Cross, Treasurer, Concord.**

**Receipts for September, 1914.**

**Boscawen:** 29.65. **Danbury:** 5.13. **Franconia:** 10.01. **Greenville:** 20. **Manchester:** First, 311. **Weare:** South, 40. **Webster:** 17.72. Total, 433.51.

### CONGREGATIONAL CONFERENCE OF OHIO.

**J. G. Fraser, Treasurer, Cleveland.**

**Receipts for September, 1914.**

**Ashtabula:** First S. S., 12. **Aurora:** 10. **Brecksville:** 5. **Brighton:** 6.25. **Brownhelm:** 15.93. **Cincinnati:** Walnut Hills, 55.20. **Claridon:** (2), 22. **Cleveland:** Grace, 8; Kinsman-Union, 6; Pilgrim, 62.50. **Columbus:** Eastwood, 4; Plymouth, 50; South, 8.75. **Conneaut:** 7.63. **Hamilton:** 5. **Huntington, W. Va.:** 29.12. Income: 15. **Lakewood:** 12.60. **Lawrence:** 6.75. **Lyme:** Ch. & S. S., 32.50. **Oberlin:** First, 50. **Olmsted Falls:** Supt. Exp., 8. Personal, 1. **Richmond:** 2.10. **Rock Creek:** 10. **Ruggles:** 18.63. **Steubenville:** 6.50. **Twinsburg:** 10.10; S. S., 4.15. **Vermilion:** C. E., 2.45. **Weymouth:** 7. **West Millgrove:** 4. **Youngstown:** Plymouth, 19. Total, $517.16.

For $1,500 Debt Special—Personals, Four of $10 each; one of $50. Total, $90.00.

Correction in July receipts: **Cleveland:** Euclid, pers., 100, was error.

### WISCONSIN CONGREGATIONAL ASSOCIATION.

**L. L. Olds, Treasurer, Madison.**

**Receipts for August, 1914.**

From Churches—**Big Spring:** 2.50. **Beloit:** 2nd, 9.62. **Bloomington:** 6. **Clintonville:** 17. **City Point:** 2. **Eagle River:** 8. **Embarrass:** 1.87. **Fulton:** 5. **Mineral Point:** 12.50. **Royalton:** 8.25. **Randolph:** 3.80. **Two Rivers:** 26.25. **Waukesha:** 27.50. **Wyalusing:** 1. **Windsor:** 15. Total, $146.29.

From Sunday-school—**Milwaukee:** Gr. Ave., 14.93.

Christian Endeavor—**Waupun:** 5.

W. W. H. M. U.—**Beloit:** 1st, 60c; 2nd, 7.37. **Berlin:** 2.50. **Bloomington:** 5. **Brandon:** 4.65. **Edgerton:** 10. **Lake Mills:** 2.50. **Menasha:** 5. **Menomonie:** 10. **New Richmond:** 5. **Oshkosh:** German, 2.50. **Racine:** 1st, 20. **Vesper:** 2. **White Creek:** 1. Total, $78.12. Grand Total, $244.34.

**Receipts for September, 1914.**

Churches—**Albertville:** 3. **Beloit:** 1st, 6. **Bryn Seion:** 5. **Columbus:** Olivet, 25.22. **Delavan:** 20. **Davis Corners:** 3.54. **Dousman:** Immanuel, 9.50. **Eau Claire:** 1st, 388.50. **Fifield:** 2. **Koshkonong:** 2. **Leola:** 1.07. **Lake Geneva:** 50.04. **Madison:** 1st, 100. **Park Falls:** 6. **Potter:** Memorial, 4. **Pleasant Hill:** Laurel, 1. **Seymour:** 8. **Tomahawk:** 3.25. **Wheaton:** 7. **Whitewater:** 75.

W. W. H. M. U., per—**Clinton:** C. G. C., 15. **Fulton:** W. M. S., 2.50. **Janesville:** W. M. S., 2.50. **Racine:** Plym. W. M. S., 7.50. **Randolph:** W. M. S., 6.50. **River Falls:** W. M. S., 2.50.

**Sparta:** 1st W. M. S., 10. **Two Rivers:** W. M. S., 1.50. Individuals, 25. Supply, 18. Total, $811.12.

### DONATIONS OF CLOTHING, ETC.

**Reported at the National Office in September, 1914.**

**Bloomfield, Conn.:** First Ch. B. S., 1 bbl., $82.00. **Bound Brook, N. J.:** W. M. S., 1 box, $135.00. **Canandaigua, N. Y.:** First Ch. H. M. S., 2 bbls., $153.11. **Hollis, N. H.:** L. R. and C. S., 1 bbl., $60.00. **Litchfield, Conn.:** W. H. M. S., 2 boxes, $270.00. **Lyme, N. H.:** L. B. S., 2 bbls., package and money, $152.30. **Putnam, Conn.:** Second Ch. W. M. O., box and bbl., $71.50. **New Haven, Conn.:** Humphrey St. Ch., 1 bbl. **New Salem, Mass.:** 2 boxes and bbl., $55.00. **Norwich, Conn.:** Park Ch. W. H. M. S., $225.00. **Scarsdale, N. Y.:** Westchester Ch., 2 bbls., $191.05. **Woodbridge, Conn.:** 1 box, $61.87. Total, $1,374.83.

### MISSIONARY SOCIETY OF CONNECTICUT.

**Rev. Joel S. Ives, Treasurer, Hartford.**

**Receipts for September, 1914.**

**Ansonia:** German, 50. **Barkhamsted:** 2.75. **Berlin:** 74.50. **Bristol:** Swedish, 5. **Chester:** 8.40. **Colchester:** 71.75. **Columbia:** 16. **Danbury:** Swedish, 5.75. **Derby:** First, 74.70. **East Haven:** 22. **East Norwalk:** Swedish, 4. **Ellsworth:** 11. **Guilford:** First, 7. **Hartford:** First, 21.15; Warburton, Chapel, 12.89; Asylum Hill, 50. **New Haven:** Swedish, 15. **Norwich:** Broadway, 2. **Putnam:** Second, 25.03. **Rocky Hill:** 3.85. **Southington:** 20.99. **Thomaston:** 10.21. **Tolland:** 20.72. **Trumbull:** 4.34. **Watertown:** 5.04. **West Cornwall:** 5. **West Hartford:** 166.85. **Westford:** 50. **Windsor Locks:** 29.77. **Winsted:** Second, 23.96; W. C. H. M. U., 42. Undesignated, 509.86. Special, 253.54, of which 52.04 from W. C. H. M. U.; special for C. H. M. S., 101.25.

# The American Missionary Association

## Irving C. Gaylord, Treasurer - 287 Fourth Avenue, New York, N. Y.

## Receipts for October, 1914

## The Daniel Hand Educational Fund for Colored People

Income for October from Investments..... $6,577.50

## Current Receipts

### EASTERN DISTRICT.

**MAINE**—$1,581.43.
(Donations, $256.43; Legacies, $1,325.00.)

**Alfred:** Ch., 4.90; S. S., 3. **Auburn:** Sixth St. Ch., 4.86. **Denmark:** Ch., 4. **Ellsworth:** Rev. P. B. M., 5. **Ellsworth Falls:** Union Ch. S. S., Mrs. Hattie Whitcomb's Class for S. A. at Thomasville, Ga., 2.25. **Foxcroft** and **Dover:** Ch., 13.40. **Fryeburg:** Ch., 2. **Hampden:** Ch., 5. **Madison:** Ch., 30. **Newcastle:** Second Ch., 27. **North Yarmouth:** Ch., 5. **Portland:** St. Lawrence Ch., 20. **Red Beach:** Ch., 1.25. **Sanford:** North Parish Ch., 10. **South Berwick:** First Ch., 50; H. D. S. for Oriental Missions, 30. **South Paris:** First Ch., 10. **Woodfords:** Ch., 26.26; S. S., 2.51.

**Legacies.**

**Bangor:** James C. Braman, 1,275. **Bluehill:** Miss Augusta M. Peters, by Miss Alice A. Holt, Executrix, 50.

**NEW HAMPSHIRE**—$1,842.70.
(Donations, $144.39; Legacy, $1,698.31.)

**Amherst:** Ch., 7.74. **East Derry:** Ch., 4. **Goshen:** Ch., 2.14. **Hanover Center:** Ch., 4.20. **Hillsboro Center:** Ch., 2.70. **Hooksett:** First Ch., 2.50. **Keene:** First Ch., 30. **Lyme:** W. M. Soc., bbl. goods for Joppa, Ala. **Marlboro:** Ch., 94c. **New Ipswich:** Children's Fair, 11.49. **North Barnstead:** Ch., 3.64. **Pelham:** First Ch., 15. **Rochester:** First Ch., 18.95. **Salisbury:** Ch., 2. **Walpole:** First Ch., 6.49. **West Lebanon:** S. S. for New Building at Athens, Ala., 7. **Wilton:** Second Ch., 25.60.

**Legacy.**

**Dover:** Caroline M. Martin, 1,698.31.

**VERMONT**—$837.43.
(Donations, $170.76. Legacy, $666.67.)

**Albany:** Ch., 9. **Alburg:** Ch., 2. **Bellows Falls:** First Ch., 45.65. **Charlotte:** Ch., 10. **East Hardwick:** Ch., 20.95. **Guilford:** Ch., 3. **Johnson:** Ch., 21.50. **Manchester:** Ch., 28. **North Bennington:** Ch., 11.96. **Rupert:** Ch., 6.70. **Shoreham:** First Ch., 10. **West Newbury:** Mrs. J. R. for work among the Negroes in the South, 2.

**Legacy.**

**Barnet:** Alex. Holmes, 666.67.

**MASSACHUSETTS**—$1,703.80.
(Donations, $1,700.80; Legacy, $3.00.)

**Attleboro Falls:** Central Ch., 15.90. **Berkley:** Ch., 12. **Beverly:** Dane St. Ch. C. E. Soc. for Hospital at Naguabo, Porto Rico, 10.

**Boston:** First Armenian Ch., 5. **East Boston:** Baker Ch., 2.28. **South Boston:** Phillips Ch., 35. **Brighton:** Ch., 18. **Dorchester:** Second Ch., 28.95.

**Cohasset:** "Friends" for S. A. at Grand View, Tenn., 7.10. **East Bridgewater:** H. W., 20. **East Charlemont:** Ch., 3.25. **Easton:** Ch., 7.95. **Enfield:** Woman's Missionary Society, 40. **Fall River:** Central Ch., 63. **Fitchburg:** C. C. Ch., 23.40. **Granby:** Ch., 6.06. **Greenwich:** Ch., 16.50. **Groton:** First Ch., 15.34. **Haverhill:** Riverside Mem. Ch., 5; Miss M. B., two boxes goods for Joppa, Ala.; Mrs F. B., box goods for Joppa, Ala. **Holbrook:** Ch., 158.82. **Huntington:** Mrs. J. S., bbl. goods for Joppa, Ala. **Lawrence:** South Ch., 3.87. **Longmeadow:** First Ch., 39.25. **Medfield:** Second Ch., 5. **Medford:** Mystic Ch., 26.13. **Melrose:** Ch., 35.10. **Merrimac:** First Ch., 5.79; C. E. Soc. for Hospital at Naguabo, Porto Rico, 5. **Millis:** Ch., 7.75. **Milton:** First Evan. Ch., 6.60. **Monson:** Ch., 104.20. **New Bedford:** North Ch., 15.16; Trinitarian Ch., 13. **New Boston:** Ch., 2. **Newburyport:** Belleville Ch., 15.20. **Newton:** First Ch., 82.31; Eliot Ch., 70; also two bbls. goods for King's Mountain, N. C. **Newtonville:** Central Ch., 115. **Northampton:** First Ch. of Christ, 51.38. **Northboro:** Primary S. S. for New Building at Athens, Ala., 8. **Northfield:** Northfield Seminary, two bbls. goods for Pleasant Hill, Tenn. **Oakham:** Ch., 22.05. **Peabody:** West

Ch., 6. **Reading** Ch., 41.01. **Rehoboth:** Ch., 16.51; F. A. B., 50. **Rockland:** First Ch., 8.07. **Salem:** South Ch., 7.04. **Somerset:** Ch., 2.67. **Somerville:** First Ch., 23.53; Miss C. P., 10. **South Framingham:** Grace Ch., 23.36. **Southwick:** Ch., 11. **Springfield:** First Ch. of Christ, 78.73; South Ch. S. S. Dr. Moxom's Class for Hospital at Naguabo, Porto Rico, 7.34. **Stoughton:** Ch., 14.70. **Taunton:** Trin. Ch., 39; Union Ch., 3.73. **Upton:** Ch., 7.20. **Waltham:** Ch., 13. **Warren:** First Ch., 12.65. **Webster:** Miss A. L. P., bbl. goods for Joppa, Ala. **Westboro:** Ch., 50c. **Williamsburgh:** Mrs. L. D. J., 50. **Worcester:** Union Ch., 13.42; Miss C. W., 35.

**Woman's Home Missionary Association of Mass. and R. I.,** Miss Lizzie D. White, Treas. W. H. M. A. add'l., 100.

**Legacy.**

**Plymouth:** Amosa Holmes, 3.

**RHODE ISLAND**—$477.97.

**Barrington:** Ch., 42. **Chepachet:** Ch., 5. **East Providence:** Newman Ch., 10. **Pawtucket:** Smithfield Ave. Ch., 5. **Providence:** Beneficent Ch., 48; Central Ch., 289.97; Union Ch., 78.

**CENTRAL DISTRIST.**

**CONNECTICUT**—$2,097.20.

**Andover:** Ch., 5.50. **Avon:** Ch., 6.75. **Berlin:** Second Ch., 15.73. **Bridgeport:** First Ch., 41.25; Olivet Ch. Holden Mem. Miss. Soc. for Fort Yates, No. Dak., 5; South Ch. L. M. S. by Mrs. R. A. S. for Fort Yates, No. Dak., 13. **Bristol:** Ch., 37.50; Woman's Home Missionary Aux. for Thomasville, Ga., 25. **Danbury:** Ch. Junior Missionary Soc. for Mules, Joppa, Ala., 10. **Ellington:** Ch., 64.69. **Hartford:** Immanuel Ch., 3.18; W. F. G. for Tougaloo University, 5. **Groton:** Missionary Soc., two bbls. goods for Joppa, Ala. **Guilford:** First Ch., 7.45. **Hanover:** S. S., 5. **Hartford:** Asylum Hill Ch., 85. First Ch. of Christ, 3.18. **Kent:** Ch., 12.23. **Kensington:** C. E. Soc. Mission Study Class for Hospital at Naguabo, Porto Rico, 8. **Liberty Hill:** Ch., 6. **Madison:** First Ch., 13. **Middlefield:** Ch., 9. **Milford:** First Ch. and S. S. (of which 37.23 for Santee Indian School), 74.46. **Mystic:** Ch., 12.25. **New Britain:** First Ch. of Christ, 225. **New Haven:** Prof. H. W. F., 25. **New London:** First Ch. for New Building at Athens, Ala., 13.35; Second Ch., 469.14; Mrs. J. N. H., 200. **Norwich:** Greenville Ch., 7. **Old Saybrook:** Ch., 8.97. **Rockville:** A Member of Union Ch., 30. **Southport:** Ch. for the Alaska Mission, 285. **Suffield:** First Ch., 40. **Thomaston:** Ch., 9.41. **Thompson:** Ch., 21.16. **Vernon Centre:** Ch., 2.86. **Warren:** Ch., 9. **Washington:** Ch., 54. **Waterbury:** Miss A. G. F. for Tougaloo University, 25; Mr. and Mrs. J. L. S. for Tougaloo University, 25. **Watertown:** Christ Ch. Parish for Tougaloo University, 5. **Wethersfield:** "Friend" for Pleasant Hill, Tenn., 10. **Willimantic:** Ch., 90.33. **Winchester:** Ch., 6.81.

**The Woman's Cong'l Home Missionary Union of Connecticut,** by Miss A. G. Merritt, Treasurer.

**Danbury:** Jr. Missionary Society, 10. **Goshen:** Aux., 15 (10 of which for Blanche Kellogg Institute, and 5 for Thomasville, Ga.); Jr. C. E. Soc. for Thomasville, Ga., 5. **Meriden:** First Ch. for Thorsby Institute, 5. **South Manchester:** Ladies' Benevolent Society for Thomasville, Ga., 22. **Stafford Springs:** Ch., 10. Total, $67.00.

**NEW YORK**—$2,005.52.

(Donations, $1,432.38; Legacy, $573.14.)

**Albany:** E. B. S. for Chinese Women and Children, 40. **Bay Shore:** First Ch., 5. **Binghamton:** "Citizen," 5. **Brooklyn:** Clinton Ave. Ch., 1,000; Park Ch. S. S., 10.25; Mrs. T. R. for Range Fund, Jos. K. Brick School, 1.25. **Buffalo:** Pilgrim Ch. W. M. Soc., two bbls. goods for Joppa, Ala. **Cincinnatus:** Missy. Soc., bbl. goods for Joppa, Ala. **Corning:** First Ch., 5. **Fairport:** First Ch., 25.36. **Flushing:** Broadway Ch., 3.21. **Gloversville:** First Ch. Jr. Dept. for S. A. at Grand View, Tenn., 20. **Little Valley:** Ch., 5. **Long Island City:** C. S. J. for Cottage Fund, Jos. K. Brick School, 2. **New York:** Bethany Ch., 20; Christ Ch. S. S., 10.23. **Niagara Falls:** Shredded Wheat Co., one case biscuits for Joppa, Ala. **Phoenix:** Miss S. R. for Mules, Joppa, Ala., 50c. **Prospect:** Ch., 6. **Rensselaer Falls:** Ch., 14.05. **Riverhead:** Sound Ave. Ch., 35.67. **Scarsdale:** Mrs. T. for Tougaloo University, 2; Mr. W. for Tougaloo University, 1. **Syracuse:** Geddes Ch. by T. S. J., 20; Pilgrim Ch., 5. **Ticonderoga:** First Ch., 4.86. **Wellsville:** Miss E. F. for Domestic Science Equipment, Joppa, Ala., 25; Mrs. Hoyt's S. S. Class, bbl. goods for Joppa, Ala. **Westmoreland:** Ch., 19. **White Plains:** Mrs. G. M. B., 5; Mrs. M. P., 5; E. J. T. V., 20; Mrs. K. W., 1; Master P. M., 1, for Tougaloo University.

**Woman's Home Missionary Union of New York,** Mrs. W. A. Kirkwood, Treasurer.

**Scarsdale:** W. M. and Aid Soc. for Grand View, Tenn., 25. **Warsaw:** W. U. for Santee, Neb., 90. Total, $115.00.

**Legacy.**

**Canandaigua:** Eliza S. Goodwin (605.64, less expenses, 32.50), 573.14.

**NEW JERSEY**—$566.35.

**Atlantic City:** Miss L. S. per National Armenia and India Relief Association for Alaska Indian Mission, 50. **Glen Ridge:** Ch., 89. **Montclair:** First Ch., 150. **Nutley:** St. Pauls Ch., 20. **Upper Montclair:** Christian Union Ch., 75.24.

**Woman's Home Missionary Union of the New Jersey Conference,** Mrs. Willard E. Buell, Treasurer.

**Bound Brook:** 25.50. **Chatham:** 9. **East Orange:** First, 2; First Ch. Find-out Club, 5. **Jersey City:** First, 15; Waverly, 2.25. **Newark:** Belleville Ave., 1.53. **Orange Valley:** 14.28. **Passaic:** 9.60. **Paterson:** 13.10. **Plainfield:** 24.38. **Upper Montclair:** 15.50; Howard Bliss Mission Band, 5. **Westfield:** 28.26. **Woodbridge:** 11.71. Total, $182.11.

**PENNSYLVANIA**—$19.16.

**Allegheny:** First Ch., 7.20. **Neath:** Ch., 4.46. **Spring Creek:** Ch., 7.50.

**DISTRICT OF COLUMBIA**—$120.72.

**Washington:** Ingram Memorial Ch., 16.85; C. E. Soc., 1.25. Miss S. E. D., magazines for Joppa, Ala.

**Through Woman's Home Missionary Union of the New Jersey Conference,** Mrs. Willard E. Buell, Treasurer.

**Washington:** First, 64.72; Ingram Mem., 12.90; Mt. Pleasant, 15; Mt. Pleasant C. E. Soc. for Scholarship at Saluda, N. C., 10. Total, $102.62.

**MARYLAND**—$19.91.

**Through Woman's Home Missionary Union of New Jersey Conference,** by Mrs. Willard E. Buell, Treasurer.

**Baltimore:** Associate Ch., 13.50; S. S., 6.41. Total, $19.91.

**INTERIOR DISTRICT.**

**OHIO**—$449.36.

**Amherst:** First Ch., 5. **Chatham:** Ch., additional, 1.50. **Cleveland:** North Ch. for Tougaloo University, 10. **Columbus:** First Ch., 70. **Elyria:** First Ch., 20. **Mansfield:** Mayflower Ch., 7.70. **Mesopotamia:** N. E. W., 5. **Mt. Vernon:** First Ch., 5; C. E. Soc., 4. **Oberlin:** Mrs. J. F. S. for Tougaloo University, 10. **Sandusky:** First Ch., 13.28.

**Woman's Home Missionary Union of Ohio,** Mrs. G. B. Brown, Treasurer.

**Akron:** First W. M. S., 8.35. **Andover:** W. M. S., 3.57. **Belpre:** W. M. S., 2.73. **Berea:** M. A., 2.94. **Cincinnati:** Walnut Hills W. M. S., 3.57; C. E., 4.20; Y. L., 2.10; S. S., 1.05. **Chagrin Falls:** W. M. S., 9; Chardon W. M. S., 90c. **Cleveland:** Archwood C. E. Soc., 5; Collinwood W. A., 4.83; C. E., 4.20; Y. L., 5.25; Euclid Y. L., 3.94; First W. A., 6.82; Willing Circle K. D., 1.26; C. E. Soc., 73c; Grace Ch. W. A., 1.10; Highland W. A., 63c; C. E., 63c;

Everhelpful K. D., 63c; Kinsman Union W. M. S., 1.05; Nottingham W. A., 1.68. Trinity W. A., 2.62. **Columbus:** Mayflower W. M. S., 3.93. **East Cleveland:** East S. S., 1.05. **Elyria:** Second W. A., 1.47. **Gomer:** L. S., 1.26. **Huntsburg:** L. S., 2.20. **Jefferson:** A. C., 31c; C. E. Soc., 84c. **Kent:** W. M. S., 3.57. **Lakewood:** L. G., 2.10. **Lima:** W. M. S., 4.20. **Lyme:** W. M. S., 1.65. **Madison:** W. M. S., 5.67. **Mansfield:** First W. M. S. for Santee, Neb., 25. **Marietta:** First W. M. S., 9.55; C. E. Soc., 1.05; S. S., 3.25. **Marysville:** W. M. S., 4.95; C. E. Soc., 30c. **Medina:** W. M. S., 21; C. E. Soc., 63c; Y. L., 1.47. **Newark:** Plymouth W. M. C., 1.57. **Olmsted Falls:** H. M. S., 2.73. **Painesville:** W. M. S., 5.25; Y. L., 5.25; C. E. Soc., 5.25; S. S., 3.40. **Pierpont:** M. S., 2.10. **Plain:** W. M. S., 1.05. **Ruggles:** W. M. S., 3. **Saybrook:** H. M. S., 1; C. E. Soc., 75c. **Springfield:** First W. M. S., 6.93; Lagonda Ave. W. M. S., 1.10. **Tallmadge:** W. M. S., 4.20. **Toledo:** First W. M. S., 20; Washington St. W. M. S., 28; C. E. Soc., 5. **Unionville:** W. M. S., 3.15. **Wakeman:** W. M. S., 5.80. **Wayne:** W. M. S., 1.68. **Wellington:** W. A., 3.15. **West Williamsfield:** C. E. Soc., 2.10; S. S., 1.05. **Windham:** H. H. S., 3. **Youngstown:** Plymouth W. M. S., 7.14. Total, $297.88.

**INDIANA**—$76.02.

**Angola:** First Ch., 10. **Fort Wayne:** Plymouth Ch., 31.85. **Indianapolis:** First Ch., 7.98; Union Ch., 3.51. **Marion:** Ch., 11.18. **Michigan City:** German Immanuel Ch. for Hospital at Naguabo, Porto Rico, 5. **Ridgeville:** Ch., 6.50.

**MICHIGAN**—$218.96.

**Baroda:** First Ch., 4. **Corinth:** Ch., 2. **Detroit:** First Ch., 74.71. **Durand:** Ch., 2. **Grand Rapids:** Park Ch., 70; Second Ch., 12.75. **Hancock:** Ch., 11.50. **Muskegon:** Highland Park Ch., 2. **Romeo:** Ch., 5. **St. Joseph:** Ch., 30. **South Haven:** Ch., 5.

**WESTERN DISTRICT.**

**ILLINOIS**—$536.80.

**Amboy:** First Ch., 3.51. **Belvidere:** L. M. Soc., bbl. goods for Joppa, Ala. **Dundee:** Ch., 9. **La Grange:** First Ch., 70. **Millburn:** First Ch., 16.18. **Oak Park:** Second Ch., 35.32; Third Ch. C. E. Soc., 1.60. **Payson:** Ch., 260.45; J. K. S. ,50. **Peru:** Ch., 22. **Polo:** Ind. Presb. Ch., 5. **Sycamore:** Mrs. E. C. W., bbl. goods for Joppa, Ala. **Shabbona:** Ch., 3.50. **Waverly:** Ch., 2. **West Pullman:** First Ch., 5.24.

**Woman's Home Missionary Union of Illinois,** Mrs. W. M. Fitch, Treasurer.

**Amboy:** W. S., 6. **Decatur:** W. S., 5. **Dixon:** W. S., 1. **Chicago:** Ewing St. Ch. C. E. Soc. for Tougaloo, Miss., 5; Rogers Park W. S., 5. **Elgin:** First Ch. S. S. for S. A. at Grand View, 10. **Paxton:** W. S., 10; S. S., 2. **Peoria:** Plymouth W. S., 3. **Plainfield:** W. S., 6. Total, $53.00.

**IOWA**—$363.41.

**Blencoe:** Ch., 4. **Buffalo Center:** Ch., 7. **Cedar Falls:** Ch., 11.12. **Cedar Rapids:** First Ch., 15. **Chester Center:** Ch., 7. **Columbus Junction:** D. D. D., 1. **Davenport:** Berea Ch., 8; Edwards Ch., 10.96. **Dubuque:** First Ch., 30.79. **Eldora:** C. McK. D. for S. A., Grand View, Tenn., 25. **Fairfield:** P. C. H. in Memory of his Father, Rev. Edward Hildreth, deceased, 50. **Fontanelle:** Ch. and S. S., 7.19. **Fort Dodge:** S. S., 2.50. **Gaza:** Ch., 7. **Iowa City:** Ch., 8.40. **Jackson:** Ch., 8. **Osage:** Ch., 42.35. **Ottumwa:** First Ch., 29.50. **Peterson:** Ch., 5. **Red Oak:** Ch. and W. S., 7. **Sloan:** Ch., 3.20; W. H. and F. M. S., 5.68. **Stuart:** Ch., 10. **Victor:** Ch., 1.21. **Waterloo:** First Ch., 37.50. **Webster:** Ch., 1.26. **Webster City:** First Ch., 17.75.

**WISCONSIN**—$160.30.

**Albertville:** Ch., 1. **Beloit:** First Ch., 29.50 (14.75 of which for Tougaloo University). **Berlin:** Ch., 1.25. **De Soto:** Ch., 1. **Elkhorn:** Ch., 2. **Fulton:** Ch., 6. **Koshkonong:** Ch., 1. **La Crosse:** First Ch., 24. **Lancaster:** Ch., 15. **Maple Valley:** Ch., 1. **Mellen:** Union Ch., 1. **Mukwonago:** S. S., Lincoln Mem., 7.50. **Stoughton:** S. S., 6.45.

**Woman's Home Missionary Union of Wisconsin,** Miss Mary L. McCutchan, Treas.

**Baraboo:** Aux., 2. **Berlin:** Union Ch. W. M. S., 2.50. **Burlington:** W. M. S., 10. **Clinton:** Aux., 5. **Columbus:** Olivet Ch., 5. **Darlington:** Ladies M. S., 5. **Delavan:** Curtis Club, 1.75; W. M. S., 3. **Edgerton:** Ladies' Aux., 6.50. **Lake Beulah:** New Century Circle, 60c. **Lake Mills:** W. M. S., 2.50. **Sheboygan:** W. M. S., 9. **Wauwatosa:** Woman's Soc., 3.75. **Whitewater:** Ch., 7. Total, $63.60.

**MINNESOTA**—$85.46.

**Benson:** Mrs. C. B. McC. for S. A. at Grand View, Tenn., 25. **Minneapolis:** Linden Hills Ch., 11.50; Pilgrim Ch., 8.50; Plymouth Ch., 40.46.

**MISSOURI**—$176.41.

**Kansas City:** Westminster Ch., 150. **St. Louis:** Pilgrim Ch., 26.41.

**KANSAS**—$48.47.

**Great Bend:** Ch., 4.55. **Hutchinson:** First Ch., 10. **Lawrence:** Plymouth Ch., 19.17. **Newton:** First Ch., 10. **Paola:** Plymouth Ch., 4.75.

**NEBRASKA**—$62.32.

**Bertrand:** Ch., 2. **Burwell:** Ch., 4. **Neligh:** Ch., 12. **Omaha:** Hillside Ch., 12.57; Plymouth Ch., 10. **Riverton:** Ch., 11.75. **Ulysses:** Ch., 5. **Weeping Water:** Ch., 5.

**NORTH DAKOTA**—$4.80.

**Fargo:** First Ch., 2.80. **Flasher:** Ch., 2.

**SOUTH DAKOTA**—$25.00.

**Parkston:** German Chs., 25.

**COLORADO**—$65.00.

**Ault:** Ch., 4. **Eaton:** German Ch., 10.

**Cong'l Woman's Home Missionary Union of Colorado,** Miss Cora Beattie, Treasurer.

**Boulder:** 3. **Colorado City:** First, 2. **Colorado Springs:** Second, 3. **Denver:** First, 5; Second, 10; Third, 3; Boulevard, 10. **Grand Junction:** 4.. **Longmont:** 10. **Steamboat Springs:** 1. Total, $51.00.

**OKLAHOMA—**

**Weatherford:** First Ch., bbl. goods for Joppa, Ala.

**MONTANA**—$12.00.

**Big Timber:** Ch., 1. **Delphia:** Ch., 1. **Fort Shaw:** Ch., 1. **Great Falls:** Women of Cong. Ch., 8. **Musselshell:** Ch., 1.

**PACIFIC DISTRICT.**

**CALIFORNIA (NORTHERN)**—$106.69.

**Benicia:** C. E. Soc. for Hospital at Naguabo, Porto Rico, 5. **Oakland:** First Ch., 39.47. **Sunnyvale:** Ch., 3.96.

**Woman's Home Missionary Union of Northern California,** Mrs. O. W. Lucas, Treasurer.

**Berkeley:** North W. M. S., 6.25; Park W. M. S., 4.50. **Ceres:** W. M. S., 1.55. **Oakland:** First Ch., 12.25. **Porterville:** First Ch., 5. **Redwood:** First Ch., 6.05. **San Francisco:** First Ch., 20.16; Cradle Roll, 2.50. Total, $58.26.

**CALIFORNIA (SOUTHERN)**—$82.75.

**Long Beach:** Miss R. A. for S. A. at Grand View, Tenn., 2.25. **Pasadena:** First Ch., 37.50; Lake Ave., 3; Friend's Ch. for Japanese Mission, 30; S .S. for Oriental Mission, 10.

**OREGON**—$37.00.

**Hubbard:** First Ch., 7. **Portland:** First Ch., 25; Second German Ch., 5.

**WASHINGTON** -$30.00.

**Deer Park:** "Friends" for S. A. at Grand View, Tenn., 5. **Odessa:** German Pilgrim Ch., 20. **Ritzville:** Philadelphia German Ch., 5.

**THE SOUTH, ETC.**

**VIRGINIA**—$15.00.

**Through Woman's Home Missionary Union of the New Jersey Conference, by Mrs. Willard** E. Buell, Treasurer.

**Falls Church:** 15.

**WEST VIRGINIA—**
**Huntington:** Misses J., box goods for Pleasant Hill, Tenn.

**NORTH CAROLINA**—$10.02.
**Bricks:** S. S. for Jos. K. Brick School, 52c. **Roanoke Rapids:** Mrs. A. V. for Jos. K. Brick School, 2.50. **Rocky Mt.:** Mrs. R. Y. for Electric Lights at Jos. K. Brick School, 1. **Sedalia:** Woman's Missionary Soc., 1. **Weldon:** J. A. A. for Electric Lights at Jos. K. Brick School, 5.

**TENNESSEE**—$60.00.
**Grand View:** C. P. Y. for Grand View Normal Institute, 60.

**GEORGIA**—$7.48.
**Athens:** First Ch., 4.47. **Gleunville:** Oak Grove Ch., 1.51. **Hagan:** Ch., 1.50.

**MISSISSIPPI**—$3.50.
**Jackson:** R. H. Green and Bros. for Corn Club, Tougaloo University, 2.50; Eyrich & Co. for Corn Club, Tougaloo University, 1.

**TEXAS**—$12.53.
**Dallas:** Central Ch., 9.28; Plymouth Ch., 3.25.

**FLORIDA**—$15.00.
**Woman's Home Missionary Union of Florida,** Mrs. W. J. Drew, Treasurer.
**Daytona:** Woman's Aux., 10 (5 of which for Piedmont College and 5 for Thorsby Institute). **St. Petersburg:** Woman's Aux., 5. Total, $15.00.

**HAWAII**—$227.95.
**Ewa:** Japanese Ch., 3. **Halawa:** Ch., 5. **Honokohan:** Ch., 2.50. **Honolulu:** W. R. Castle Fund; 75; J. N. K., Sr., 1. **Huelo:** Ch., 1. **Kaahumanu:** Ch., 1.50. **Kaneshe:** Hawaiian Ch. 10. **Kalihi:** Moanalua Ch., 10. **Kaluaaha** and **Kaunakakai:** Ch., 5. **Kaohe:** Ch., 1. **Kaumakapili:** C. E. Soc., 12.20. **Kawaiahas:** Ch., 48. **Keawakapu:** Ch., 1. **Kukuihaele:** Ch., 3. **Laupahoehoe:** Ch., 1.65. **Lihue:** Jap. Ch., 5; Union Ch., 23.90. **Paia:** Hawaiian Ch., 1. **Puunene:** Jap. Ch., 1. **Waialua:** Ch., 5. **Waihane:** Ch., 5. **Waikapu:** Ch., 1. **Wailuku:** Japanese Ch., 2.50. **Waiole:** Ch., 2.70.

**SUMMARY.**

**For October, 1914.**

| | |
|---|---|
| Donations | $9,898.30 |
| Legacies | 4,266.12 |
| Total | $14,164.42 |

# Congregational Church Building Society

Charles H. Baker, Treasurer - - 287 Fourth Avenue, New York, N.Y.

## Receipts for October, 1914

**FOR CHURCH BUILDING.**

**ALASKA**—$1,575.00.
**Valdez:** 1,575.00.

**ARIZONA**—$6.10.
**Prescott:** 1st, 6.10.

**CALIFORNIA**—$367.82.

**NORTHERN**—$344.10.
**Benecia:** 2.50. **Berkeley:** Bethany, 1; 1st, 55; 1st W. S., 12.06; North W. S., 3; Park W. S., 2.16. **Ceres:** W. S., 85c. **Cloverdale:** 7. **Eureka:** W. S., 3.60. **Grass Valley:** W. S., 1.80. **Lodi:** W. S., 1.80. **Mill Valley:** W. S., 90c. **Niles:** W. S., 60c. **Oakland:** Boulevard W. S., 60c; First W. S., 50.52; Fourth W. S., 5.40; Pilgrim, 10.80; Plymouth, 44.38; Plymouth W. S., 3. **Oleander:** W. S., 5. **Petaluma:** W. S., 3.45. **Porterville:** W. S., 2.40. **Redwood City:** W. S., 11.50. **San Francisco:** Bethany W. S., 70c; 1st, 88.05; 1st W. S., 14.50. **Santa Cruz:** W. S., 3. **Sebastopol:** W. S., 90c. **Sonoma:** W. S., 1.80. **Soquel:** W. S., 45c. **Sunnyvale:** 3.75; W. S., 90c. W. H. M. U., 73c.

**SOUTHERN**—$23.72.
**National City:** 8.72. **Villa Park:** 15.

**COLORADO**—$87.20.
**Colorado City:** 1st, 6.50. **Delta:** German, 10. **Eaton:** German, 5. **Seibert:** 3.70.
W. H. M. U.: **Ault:** 1.50. **Boulder:** 3. **Buena Vista:** 1.50. **Colorado City:** 1st, 1. **Colorado Springs:** 1st, 3.75; 2nd, 2. **Denver:** 1st, 6.75; City Park, 1.25; Plymouth, 7; Second, 7; Third, 2.75. **Fountain:** 1. **Grand Junction:** 3. **Longmont:** 16. **Trinidad:** 1. **Steamboat Springs:** 3.50.

**CONNECTICUT**—$604.89.
**Berlin:** 13.80. **Branford:** 35.45. **Bridgeport:** 1st, 22.50. **Bristol:** 40. **Franklin:** 4.25. **Georgetown:** Swedish, 2.76. **Gilead:** 2.25. **Guilford:** 1st, 4.85. **Hartford:** Asylum Hill, 30; Fourth S. S., 5.60. **Kent:** 6.47. **Liberty Hill:** 3. **Lisbon:** Newent, 10. **Middletown:** 1st, 17.97. **Nepaug:** 5.50. **New Britain:** 1st, 150. **New Hartford:** 19. **Northfield:** 11.79. **North Haven:** 10.32. **Norwich:** 2nd, 7.42; 2nd S. S., 8.65. **Old Saybrook:** 4.78. **Rockville:** 128. **Stony Creek:** 8.25. **Suffield:** 20. **Woodstock:** 15.34.

W. H. M. U.: **Goshen:** 2. **Kensington:** 2.44. **Roxbury:** 2. **South Manchester:** 2. **Taftville:** 2. **Waterbury:** Bunker Hill, 6.50.

**CUBA**—$20.00.
**Havana:** 20.

**DISTRICT OF COLUMBIA**—$102.49.
**Washington:** 1st W. H. M. U., 46.57; Ingram, 20.25; Ingram S. S., 1.50; Ingram W. H. M. U., 9.80; Mt. Pleasant W. H. M. U., 22.50; Plymouth S. S., 1.87.

**GEORGIA**—$6.00.
**Athens:** 1st, 1. **Tucker:** Union, 5.

**IDAHO**—$20.00.
**New Plymouth:** 15. **Pearl:** 5.

**ILLINOIS**—$142.66.
**Abingdon:** 7.50. **Alton:** 31.10. **Chicago:** Bethesda Norwegian, 5.86; South, 5.45. **Dundee:** 1st, 12.50. **Lacon:** 1st, 8. **Oak Park:** Sixth St., 4. **Roscoe:** 2.25.
W. H. M. U.: **Abingdon:** 1. **Amboy:** 4. **Bowen:** 2. **Chicago:** Auburn Park, 1; Bethlehem, 2; Grand Ave., 1; Park Manor, 1; Rogers Park, 4. **Decatur:** 3. **Geneseo:** 5. **Loda:** 1. **Mendon:** 2. **Moline:** 2nd, 1. **Mound City:** 1. **Oak Park:** 1st, 5; 1st Y. L. & M. S., 2; Third, 5; Fourth, 1. **Ottawa:** 1st, 1. **Paxton:** 6; S. S., 1. **Peoria:** Plymouth, 2. **Plainfield:** 4. **Shabbona:** 2. **Somonauk:** 2. **Stillman Valley:** 2. **Winnetka:** 2. **Woodstock:** 2.

**INDIANA**—$28.45.
**Angola:** 5. **Fort Wayne:** Plymouth, 12.25. **Indianapolis:** 1st, 3.05; Union, 1.35. **Marion:** 4.30. **Ridgeville:** 2.50.

**IOWA**—$381.35.
**Atlantic:** 21.33. **Blencoe:** 3. **Buffalo Center:** 6. **Cedar Falls:** 1st, 9.19. **Correctionville:** 5. **Cromwell:** 20. **Davenport:** Berea, 6.50; Edwards, 8.77. **Des Moines:** Plymouth, 51.63. **Dubuque:** 1st, 23.95. **Ellsworth:** 7.28. **Fort Dodge:** S. S., 2. **Gaza:** 6. **Humboldt:** 13.80. **Iowa City:** 6.94. **Monticello:** 35. **Osage:** 35. **Ottumwa:** 1st, 24.40. **Red Oak:** 4; W. S., 2. **Sioux Rapids:** 1st, 7. **Sloan:** (2), 7.11. **Stuart:** 10. **Victor:** 1. **Waterloo:** 1st, 30. **Webster City:** 14.25.

W. H. M. U.: **Alden:** Y. W. S., 6. **Grinnell:** 9.20. **Old Man's Creek:** 3. **Red Oak:** 1st, 2.

**KANSAS**—$62.49.

**Anthony:** 7.03. **Great Bend:** 1st, 4.55. **Kansas City:** Central, 11.66. **Lawrence:** Plymouth, 17.50. **Newton:** 9. **Paola:** 4.50. **Wakefield:** 8.25.

**LOUISIANA**—$4.00.

**New Orleans:** Beecher S. S., 4.

**MAINE**—$76.52.

**Auburn:** Sixth St., 3.89. **Burlington:** 2. **Denmark:** 2. **Eliot:** 2. **Grand Lake Stream:** 2. **Hampden:** 5. **Houlton:** 10. **Kennebunkport:** 1st, 1. **Portage:** 3. **Portland:** Woodfords, 7.88; Woodfords S. S., 75c. **Sanford:** 10. **South Berwick:** 22.

W. H. M. U.: **Alfred:** 40c. **Bangor:** All Souls, 1.30. **Brewer:** 1st, 2.50. **South Portland:** 1st, 80c.

**MARYLAND**—$4.50.

**Baltimore:** Associate W. H. M. U., 4.50.

**MASSACHUSETTS**—$2,029.30.

**Andover:** Ballardvale, 20.40. **Ashfield:** 1. **Boston:** Central, 180; Central Dorchester S. S., 8.03; Baker East, 1.23; Shawmut, 31.79. **Brighton:** 7.50. **Brookline:** Harvard, 47.27. **Cambridge:** Pilgrim, 10.78. **Carver:** North, 4. **Dalton:** 244.69. **Fall River:** Central, 33.60. **Framingham:** South Grace, 16.36. **Granby:** 3.23. **Great Barrington:** Housatonic, 12.44. **Greenwich:** 2.95. **Haverhill:** Center, 11.54; Riverside, 3. **Holden:** 6.50. **Housatonic:** Mrs. M. S. R., 10. **Lawrence:** South, 2.13. **Longmeadow:** 23. **Lowell:** Swedish, 5. **Marshfield Hills:** Mrs. F. E. M., 3. **Medford:** Mystic, 14.84. **Merrimac:** 3.34. **Methuen:** 20.87. **Millis:** 4.12. **Milton:** 3.90. **Monson:** 110. **New Bedford:** North, 12.12. **New Boston:** 1. **Newburyport:** Belleville, 6.33. **Newton:** Auburndale, 10.87; Eliot, 100; 1st Center, 44.32; Newtonville, 70. **Northampton:** 1st, 16.06. **North Attleboro:** Falls, 8.48. **North Brookfield:** 18.84. **Northfield:** 35.52. **Peabody:** West, 6. **Rockland:** 4.65. **Salem:** South, 3.75. **Somerville:** 1st, 12.67. **Springfield:** 1st, 4.75. **Taunton:** East, 3; Trinitarian, 22.50; Union, 1.99. **Tyngsboro:** 7.10. **Upton:** 3.84. **Waltham:** 7.50. **Warren:** 7.59. **Whitman:** 5.98. **Worcester:** Bethany Prim. S. S., 7; Piedmont, 53; Union, 7.93.

W. H. M. A.: **Mass. & R. I.:** 700.

**MICHIGAN**—$275.82.

**Baroda:** 3. **Bay City:** 10.50. **Bradley:** 3. **Calumet:** 15. **Corinth:** 1. **Detroit:** Fort St., 25. **Durand:** 15. **Edmore:** 1. **Grand Rapids:** 2nd, 16.75. **Hancock:** 7.40. **Mackinac Island:** 13.67. **Romeo:** 3. **Saginaw:** Genesee St., 2. **St. Clair:** 30. **St. Joseph:** 25. **Grand Rapids:** 1st, 100. **South Haven:** 1st, 4.50.

**MINNESOTA**—$208.27.

**Benson:** 10. **Duluth:** Pilgrim, 52.80. **Elmdale:** Slavonic, 5. **Excelsior:** 9. **Fairmont:** 3.02. **Faribault:** 11.16. **Glenwood:** 4.25. **Mapleton:** 51c. **Marietta:** 1.10. **Marshall:** 4.20. **Medford:** 3.24. **Minneapolis:** Fifth Ave., 9; First, 13.66; Forest Hgts., 4.50; Fremont Ave., 6; Lyndale, 3.60; Minnehaha, 36c; Pilgrim, 9.72; Robbinsdale, 2.40; St. Louis Pk., 69c. **Montevideo:** 13. **New Ulm:** 5.19. **Plainview:** 3. **St. Paul:** Merriam Park, 22.50; St. Anthony Park, 6.40. **Spring Valley:** 97c. **Taopi:** 3.

**MISSOURI**—$199.70.

**Kansas City:** Prospect Ave., 11; Westminster, 150. **Lebanon:** 10. **St. Louis:** Pilgrim, 13.20. **Springfield:** 1st, 15.50.

**MONTANA**—$4.00.

**Big Timber:** 1. **Delphia:** 1. **Fort Shaw:** 1. **Musselshell:** 1.

**NEBRASKA**—$124.74.

**Ashland:** 16.59. **Bertrand:** 3. **Burwell:** 4.20. **Hallam:** German, 11.10. **Havelock:** 8. **Lincoln:** 1st German, 5. **Neligh:** 20. **Omaha:** 1st, 6.35; Plymouth, 10. **Riverton:** 11.75. **Ulysses:** 10. **Waverly:** 13.75. **Weeping Water:** 5.

**NEVADA**—$1.20.

**Reno:** 1st, 1.20.

**NEW HAMPSHIRE**—$105.68.

**Amherst:** 4.30. **Atkinson:** 11. **Barnstead:** North, 1.98. **Campton:** 9.90. **Chichester:** 5. **Goshen:** 1.17. **Hillsboro:** Center, 1.50. **Hinsdale:** 15. **Keene:** 1st, 30.50. **Kingston:** 9. **Marlboro:** 51c. **Orford:** 5. **Rollingsford:** Salmon Falls, 7. **Walpole:** 3.82.

**NEW JERSEY**—$386.09.

**Montclair:** 1st, 125. **Nutley:** 5. **Upper Montclair:** 32.37.

W. H. M. U.: **Bound Brook:** 8.50. **Chatham:** 3. **East Orange:** 1st, 15.50; Trinity, 2.32. **Glen Ridge:** 23.70. **Grantwood:** 9. **Jersey City:** 1st, 5; Waverly, 75c. **Montclair:** 1st, 64; Watchung, 7. **Newark:** Jube Mem'l, 7; Belleville Ave., 3.31. **Nutley:** 3. **Orange Valley:** 4.76; W. A., 3. **Passaic:** 3.20. **Paterson:** Auburn St., 4.36. **Plainfield:** 14.50. **Upper Montclair:** 21. **Westfield:** 16.92. **Woodbridge:** 3.90.

**NEW YORK**—$551.09.

**Binghamton:** "Civis", 5. **Carthage:** 5. **Brooklyn:** Clinton Ave., 400; Nazarene, 4. **Corning:** 5. **Fairport:** 16. **Gaines:** 7.60. **New York:** Bethany, 10; Christ, 23.31. **Pine Island:** German, 10. **Ticonderoga:** 3.04. **White Plains:** Westchester, 30; Scarsdale, 32.14.

**NORTH DAKOTA**—$60.00.

**Rutland:** 60.

**OHIO**—$213.42.

**Atwater:** 1.47. **Brecksville:** 3. **Cleveland:** Grace, 1.50. **Columbus:** 1st, 30; South, 11.25. **Elyria:** 1st, 15.48. **Geneva:** 5. **Lakewood:** 3. **Mansfield:** 1st, 32; Mayflower, 5. **North Monroeville:** 6.75. **Oberlin:** 1st, 16.50. **Richmond:** 2.70. **Sandusky:** 9.13. **Shandon:** 6.16. **Toledo:** Washington St., 22.60. **Twinsburg:** 3.40; S. S., 1.37. **Vermilion:** C. E., 11.85. **Wellington:** 14.76. **West Millgrove:** 2. **Weymouth:** 2.25. **Youngstown:** Plymouth, 6.25.

**OKLAHOMA**—$41.52.

**Alva:** 33.92. **Guthrie:** East, 7.60.

**OREGON**—$52.00.

**Beaver Creek:** St. Peter, 10. **Cedar Mills:** 13. **Gaston:** C. E., 10. **Ontario:** 6. **Portland:** 2nd German, 10; University Pk., 3.

**PENNSYLVANIA**—$17.76.

**Allegheny:** 1st, 5.76. **Johnstown:** 1st, 10. **West Spring Creek:** 1st, 2.

**RHODE ISLAND**—$409.54.

**Providence:** Beneficent, 57.60; Central, 257.39; Free Evan., 4.85; Union, 89.70.

W. H. M. A.: See Mass.

**SOUTH DAKOTA**—$104.20.

**Alcester:** 3.75. **Canova:** 12. **Parkston:** Friedensfeld, 2; Hoffnungsburg, 2; New Zions, 2; Salem German, 2; Zions, 2. **Yankton:** 15.

W. H. M. U.: 63.45.

**TEXAS**—$23.44.

**Dallas:** Central, 15.44. **Sherman:** 8.

**UTAH**—$5.50.

**Provo:** 5.50.

**VERMONT**—$95.70.

**Alburg:** 1. **Bennington:** North, 6.56. **Berlin:** 3.02. **Brattleboro:** Center, 6.10. **East Barre:** 2.25. **Enosburg:** Falls, 3.80. **Hardwick:** East, 10.47. **Jericho:** 1st Center, 14. **Sharon:** S. S., 2. **Wallingford:** 26.50. **Wells River:** 13. **Westminster:** West, 7.

**VIRGINIA**—$5.00.

**Falls Church:** W. S., 5.

**WASHINGTON**—$82.40.

**Odessa:** Friedensfeld, 10; Pilgrim, 25. **Quincy:** German, 20. **Ritzville:** Philadelphia, 5. **Roy:** 3. **Seattle:** German, 5; Greenlake, 4.40. **Walla Walla:** Zion, 10.

**WISCONSIN**—$1,041.04.

**Albertville:** 1. **Amery:** 7. **Berlin:** Union, 1.25. **Brodhead:** 7.37. **De Soto:** 1. **Dousman:** Immanuel, 2. **Elkhorn:** 2. **Koshkonong:** 1. **La Crosse:** 20.50. **Lancaster:** 6.37. **Maple Valley:** Scan., 1. **Mazomanie:** 7.50. **Mellen:** Union, 1. **Mineral Point:** 6. **Sharon:** 499.50. **Stockbridge:** 450.

W. H. M. U.: **Baraboo:** 70c. **Clinton:** 3. **Columbus:** Olivet, 1.75. **Darlington:** 1.75.

**Delavan:** 1.50; Curtis Club, 60c. **Edgerton:** 2. **Sun Prairie:** 7. **Wauwatosa:** 1.25. **Whitewater:** (church), 7.

**WYOMING**—$50.00.
**Manville:** 1st, 50.

**CHURCH LOANS REFUNDED**—$5,143.01.

**CALIFORNIA**—
**Corona:** 1st, 100. **San Francisco:** Bethlehem, 20.

**COLORADO**—
**Green Mountain Falls:** Bal., 160.

**ILLINOIS**—
**Champaign:** 1st, 29.55. **Olney:** 1st, 100. **Springfield:** 1st, bal., 200. **Wilmette:** 100. **Woodstock:** 1st, 150.

**IOWA**—
**Mt. Pleasant:** 1st, 300.

**KANSAS**—
**Newton:** 50.

**LOUISIANA**—
**New Orleans:** Beecher, 40.

**MAINE**—
**Millinocket:** 25.

**MARYLAND**—
**Frostburg:** Shilo, 75.

**MASSACHUSETTS**—
**Haverhill:** Riverside, 20.

**MICHIGAN**—
**Lakeview:** 27. **Michigan Center:** 1st, 90. **Otsego:** 1st, 100.

**MISSOURI**—
**Springfield:** 1st, 92.92.

**NEW JERSEY**—
**Jersey City:** 1st, 50.

**NEW YORK**—
**Richmond Hill:** 100. **Utica:** Plymouth, 750.

**OHIO**—
**Cleveland:** Trinity, 400. **Columbus:** Eastwood, 200. **Norwalk:** 1st, 200. **Toledo:** 2nd, bal., 641.

**OKLAHOMA**—
**Vinita:** 1st, 50.

**PENNSYLVANIA**—
**West Pittston:** 1st, 200.

**SOUTH DAKOTA**—
**Chamberlain:** Bal., 200.

**TENNESSEE**—
**Knoxville:** 456.89.

**WASHINGTON**—
**Seattle:** Queen Anne, 15.

**WISCONSIN**—
**Vesper:** 1st, 50.65.

**WYOMING**—
**Wheatland:** Union, 150.

**LEGACIES**—$50.00.
Estate of Mary J. Stewart, **Saratoga, Cal.:** 50.

**INTEREST ON CHURCH LOANS**—$861.44.

**CALIFORNIA**—
**Corona:** 1st, 50. **Porterville:** 1st, 90.

**ILLINOIS**—
**East St. Louis:** Goodrich, 141. **Wilmette:** 30.

**IOWA**—
**Mt. Pleasant:** 1st, 42.

**NEW YORK**—
**New York:** Mt. Hope, 138.75.

**PENNSYLVANIA**—
**Philadelphia:** Kensington, 54.

**TENNESSEE**—
**Knoxville:** 81.56.

**WASHINGTON**—
**Kennewick:** 1st, 29.75. **Seattle:** Pilgrim, 20; University, 34.38. **Vancouver:** 1st, 125.

**WISCONSIN**—
**Racine:** 1st, 25.

**INTEREST & DIVIDENDS**—$300.25.
Balt. & Ohio R. R., 40. Cleveland Short Line, 225. Cleveland Trust Co., 17.50. Concord & Montreal R. R., 5.25. N. Y. C. & H. R. R. R., 12.50.

**MISCELLANEOUS**—$58.14.
Notary Fees, 4.50. **Pearl, Idaho:** Ins., 9.75. Returned Traveling Ex., 40.34. **West Guthrie, Okla.:** Ret. Tax, 3.55.

**PARTICULAR CHURCHES** –$38.11.

**MINNESOTA**—
W. H. M. U.: **Fair Oaks:** 70c. **Glencoe:** 1.20. **Hancock:** 1. **Mantorville:** 7.50. **Minneapolis:** Linden Hills, 50c; Plymouth, 9.44. **Morris:** 1.89. **New Ulm:** 50c. **Sauk Centre:** 95c.

**NORTH DAKOTA**—
**Fargo:** 1st, 3.36. **Harvey:** 1st, 5. **Granville:** 2. **Minot:** 1. **Max:** 1.07. **Iota Flats:** 1. **Foxholm:** 1.

**FOR PARSONAGE BUILDING**—$2,967.38.

**COLORADO**—
**Denver:** 2nd, on loan, 65.

**CONNECTICUT**—
Only a friend, 100. **Ivoryton:** Friends, 6.01. **New London:** Mrs. M. S. H., 500. **New Milford:** A. E. B., 100. **North Granby:** Swedish, on loan, 25. **Wauregan:** Mrs. J. A. M. A., 25.

**GEORGIA**—
**Marietta:** Bal. on loan, 9.75.

**IDAHO**—
**Kellogg:** Plymouth, on loan, 15. **Priest River:** 1st, on loan, 10.

**ILLINOIS**—
**Chicago:** Wellington, on loan, 150. **Springfield:** Plymouth, on loan, 25. **West Pulman:** 1st, on loan, 60.

**IOWA**—
**Muscatine:** Mulford, on loan, 35.

**KANSAS**—
**Leona:** On loan, 50.

**MAINE**—
**Portland:** Free Deering, on loan, 25.

**MASSACHUSETTS**—
**Newbury:** Mrs. A. J. M., 1. **Norton:** Mrs. A. B. P., 5. **West Springfield:** Mrs. H. M. B., 100.
W. H. M. A.: **Mass. & R. I.:** 175.

**MINNESOTA**—
**Mankato:** 1st, on loan, 67.50. **Minneapolis:** Fremont, on loan, 50. **Sauk Centre:** 1st, on loan, 25.

**MONTANA**—
**Glasgow:** 1st, on loan, 75. **Hedgesville:** On loan, 20. **Laurel:** German, on loan, 20.

**NEBRASKA**—
**Grand Island:** 1st, on loan, 25.

**NEW YORK**—
**New York City:** Mrs. M. L. Roberts, 30. **Roscoe:** On loan, 15. **Saratoga Springs:** Mrs. M. L. R., 100.

**NORTH DAKOTA**—
**Granville:** Hope, on loan, 50. **Nekoma:** On loan, 20. **Oriska:** Union, on loan, 15. **Williston:** On loan, 60.

**OKLAHOMA**—
**Alva:** Rent, 7. **West Guthrie:** Rent, 2.50.

**OREGON**—
**Ashland:** 1st, on loan, 50. **Ontario:** 1st, on loan, 70.

**PENNSYLVANIA**—
**Shenandoah City:** 1st, on loan, 50.

**SOUTH DAKOTA**—
**Bonesteel:** On loan, 20. **Carter:** On loan, 11.12. **Estelline:** On loan, 40. **Faulkton:** Myron, on loan, 10. **Redfield:** Bal. on loan, 50. **Sioux Falls:** 1st, on loan, 62.50. **Underwood:** On loan, 12.50. **Wagner:** 1st, on loan, 20.

**TEXAS**—
**Dallas:** Central, on loan, 150.

**UTAH—**
**Provo:** 1st, on loan, 37.50.

**VERMONT—**
**Bristol:** 1st, on loan, 40.

**WASHINGTON—**
**Bellingham:** 1st, on loan, 40. **Pleasant Valley:** On loan, 20. **Ralston:** Salem, on loan, 35. **Rosedale:** On loan, 20.

**WISCONSIN—**
**Oshkosh:** Plymouth, on loan, 60. **Trego:** 1st, on loan, 17.50.

**WYOMING—**
**Cheyenne:** 1st, on loan, 62.50. **Shoshoni:** 1st, on loan, 25.

**TOTALS.**

| | |
|---|---|
| For Church Building | $15,989.72 |
| For Particular Churches | 38.11 |
| For Parsonage Building | 2,967.38 |
| | $18,995.21 |

**Note.**—A remittance of $2.00, credited to Portland, Conn., in September Receipts, should be credited to Middletown, Swedish.

# Congregational Education Society

## S. F. Wilkins, Treasurer - 14 Beacon Street, Boston, Mass.

## October, 1914

**MAINE**—$47.50.
**Auburn:** 6th St., 97c. **Burlington:** 1. **Denmark:** 1. **Eliot:** 3. **Lovell:** 3. **Newcastle:** 2nd, 6. **Orono:** 3. **Otisfield:** 1. **Portland:** Woodfords, 3.95; Woodfords S. S., 38c. **Sanford:** No., 7. **So. Berwick:** 15.
Woman's Home Miss'y Union—**Bangor:** All Souls, 1.15. **So. Portland:** 1st, 70c. **Alfred:** 35c.

**NEW HAMPSHIRE**—$50.40.
**Amherst:** 2.15. **No. Barnstead:** 88c. **Chichester:** 3.50. **Goshen:** 52c. **Hampstead:** 3.45. **Hill:** 3. **Hillsboro:** Center, 75c. **Hinsdale:** 8. **Jaffrey Center:** 8. **Keene:** 1st, 17. **Marlboro:** 23c. **Salisbury:** 1. **Walpole:** 1st, 1.92.

**VERMONT**—$28.16.
**Albany:** 3. **Cornwall:** 1st, 6.24. **Danby:** 12. **East Hardwick:** 6.98. **No. Bennington:** 3.94. **Sharon:** S. S., 3. **Wells River:** 3.

**MASSACHUSETTS**—$3,493.55.
**Boston:** Brighton, 4.52; Mt. Vernon, 57.50; Shawmut, 23.25; Shawmut, Friend, 1; East Boston, Baker, 1.05; So. Boston, Phillips, 25. **Brookline:** Leyden, 155.64. **Cambridge:** Pilg., 8.63. **Dalton:** 1st, 255.20. **Dedham:** 1st S. S., 6.05. **Dover:** 1.24. **Fall River:** Central, 29.40. **Fitchburg:** Finnish, 8. **Granby:** Ch. of Christ, 3.61. **Greenwich:** Friend, 23. **Haverhill:** Center, 10.10; Riverside Mem'l., 2. **Holbrook:** Winthrop, 106. **Holden:** 5. **Hyde Park:** Clarendon, 2. **Lawrence:** So., 1.75. **Longmeadow:** 1st, 20. **Medford:** Mystic, 11.87. **Melrose:** Orth, 5.85. **Merrimac:** 1st, 2.67. **Millis:** 4.55. **Milton:** 1st, 3. **Monson:** 105. **New Bedford:** No., 10.61; Trinitarian, 14.62. **Newburyport:** Belleville, 6.33. **Newton:** Eliot, 23. **Newton Center:** 1st, 37.99. **Newtonville:** Cen., 60. **Northampton:** 1st, 9.64. **No. Attleboro Falls:** Cen., 7.42. **Northbridge:** Whitinsville, Vil., 467.24. **Reading:** 23.83. **Rockland:** 1st, 3.72. **Salem:** So., 3.28. **Sandisfield:** New Boston, 1. **Somerville:** 1st, 10.86. **Southbridge:** Elm St., 8.17. **So. Framingham:** Grace, 12.53. **Springfield:** 1st, 11.86. **Taunton:** East, 2.51; Trinitarian, 18; Union, 1.74. **Upton:** 1st, 3.36. **Waltham:** 1st, 6. **Warren:** 5.91. **Whitman:** 1st, 4.60. **Woburn:** No., 10.35. **Worcester:** Union, 6.10. Woman's Home Miss'y Assn., 340; Woman's Home Miss'y Assn., special, 1,500.

**RHODE ISLAND**—$295.78.
**Kingston:** 47.09. **Providence:** Beneficent, 38.40; Central, 152.84; Free Evan, 2.85; Union, 54.60.

**CONNECTICUT**—$541.09.
**Avon:** 2.05. **Bridgeport:** 1st, 17.79. **Bristol:** 33.75. **Canaan:** Pilg., 12.94. **Foxon:** 4. **Liberty Hill:** 3. **Griswold:** 1st, 7. **Guilford:** 1st, 2.10. **Hartford:** 1st, 87.09; Asylum Hill, 19; **Ivoryton:** 15.29. **Kent:** 1st, 3.95. **Middlefield:** 3. **New Haven:** Westville, 7. **New London:** 2nd, 89.74. **Newtown:** Friends, 120. **Northfield:** 4.55. **Norwich:** 2nd, 4.15. **Rockville:** Union, 82. **Saybrook:** 2.69.
Woman's Home Miss'y Union—**Goshen:** L. S., 20.

**NEW YORK**—$512.06.
**Aquebogue:** 6. **Binghamton:** "A Teacher," 10. **Brooklyn:** Clinton Ave., 300. **Coventryville:** 3. **Fairport:** 1st, 6.40. **Flushing:** Broadway, 1.72. **Franklin:** 6.78. **Gaines:** 3.54. **New York:** Bethany, 10. **Salamanca:** 1st, 3. **Syracuse:** Geddes, 10. **Ticonderoga:** 1st, 1.21. **White Plains:** and Vicinity: 37.41.
Woman's Home Miss'y Union—**Aquebogue:** L. S., 18. **Buffalo:** 1st W. G., 45. **Brooklyn:** Ch. of Pilg. S. W. H. M. Chap., 50.

**NEW JERSEY**—$498.64.
**Grantwood:** 5. **Montclair:** 1st, 75. **Upper Montclair:** Chr. Un., 13.86.
Woman's Home Miss'y Union—**Baltimore:** Asst., 5.40. **Bound Brook:** 10.20. **Chatham:** 3.60. **East Orange:** 1st, 18.50; Trinity, 2.79. **Falls Church:** Va., 6. **Glen Ridge:** 28.44. **Grantwood:** Aux., 1.24. **Jersey City:** 1st, 6; Waverly, 90c. **Montclair:** 1st, 76; Watchung, 7.88. **Newark:** 1st, 8.40; Belleville, 3.97. **Nutley:** 3.60. **Orange Valley:** Aux., 5.71; Y. W. Aux., 3.60. **Paterson:** 5.24. **Passaic:** 3.80. **Plainfield:** 17.40. **Upper Montclair:** 51.48. **Washington, D. C.:** 1st., 55.89; Mt. Pleas., 32; Ing. Mem., 11.76; Ing. Mem., Jr. C. E., 10. **Westfield:** 20.30. **Woodbridge:** 4.68.

**PENNSYLVANIA**—$3.36.
**Allegheny:** 1st, 3.36.

**DISTRICT OF COLUMBIA**—$9.87.
**Washington:** Ing. Mem'l, 7.45; Ing. Mem'l, C. E., 55c; Plym. S. S., 1.87.

**WEST VIRGINIA**—$14.70.
**Huntington:** 1st, 14.70.

**GEORGIA**—$2.00.
**Athens:** 1st, 2.

**FLORIDA**—$15.00.
**Daytona:** W. Aux., 15.

**OHIO**—$395.76.
**Akron:** West, 32.50. **Andover:** 5.68. **Brecksville:** 2. **Cleveland:** Grace, 1. **Columbus:** 1st, 20. **Elyria:** 1st, 8. **Geneva:** 3. **Lakewood:** 2.40. **Mansfield:** 1st, 21.50; Mayflower, 3.25. **Oberlin:** 1st, 11.25. **Sandusky:** 1st, 5.81. **Shandon:** 9.55. **Toledo:** Wash. St., 16.94. **Twinsburg:** 2.25; S. S., 92c. **Vermilion:** C. E., 7.80. **Wellington:** 1st, 9.78. **West Andover:** 5.32. **West Milgrove..** 1.40. **Weymouth:** 1.15. **Youngstown:** Plym., 4.25.
Woman's Home Miss'y Union—**Akron:** 1st W. S., 6.30. **Andover:** W. S., 2.50. **Ashtabula:** 2nd C. E., 25c. **Austinburg:** W. S., 1.20. **Atwater:** L. A. S., 1. **Belpre:** W. S., 1.30. **Berea:** W. A., 1.40. **Brownhelm:** W. S.. 1.20. **Burton:** C. E., 50c. **Credo:** W. V., C. E., 30c. **Cincinnati:** Ply. L. G., 1.25; Wal. Hills W. S.,

1.70; Wal. Hills C. E., 2; Wal. Hills Y. L., 1; Wal. Hills S. S., 50c. **Chagrin Falls:** W. S., 3.50. **Chardon:** W. S., 43c. **Chillicothe:** W. S., 50c; C. E., 1. **Claridon:** W. S., 70c; C. E., 60c; S. S., 60c. **Cleveland:** Archwood S. S., 9; Collinwood W. A., 3.20; Collinwood C. E., 2; Collinwood Y. L., 2.50; Collinwood S. L., 70c; Denison W. H. & F. M. S., 1; E. Madison W. A., 1; E. Madison S. S., 5; Euclid Y. L., 1.88; 1st W. A., 3.25; 1st K. D., 60c; 1st C. E., 35c; Grace W. A., 55c; Highland W. A., 30c; Highland C. E., 30c; Highland K. D., 50c; Kinsman Un. W. S., 50c; North Jr. C. E., 35c; Nottingham W. A., 80c; Pilg. W. S., 5; Trin. W. A., 1.25. **Columbus:** May'r W. S., 1.88; Ply. W. S., 1.80. **Conneaut:** W. S., 2.65; Prim. M. B. S. S., 20c. **Cuyahoga Falls:** W. S., 2.10. **E. Cleveland:** Cal'y C. E., 50c; Cal'y S. S., 1.50; East L. A., 1.68; East Y. L., 33c; East Jr. C. E., 45c; East S. S., 50c. **Elyria:** 1st W. A., 4.50; 2nd W. A., 70c. **Fredericksburg:** S. S., 50c. **Gomer:** L. G., 60c. **Greenwich:** W. S., 40c. **Hudson:** W. A., 5; C. E., 5. **Huntsburg:** L. S., 1.10. **Jefferson:** A. C., 15c; C. E., 40c. **Kent:** W. S., 1.70. **Kirtland:** W. S., 3.60. **Lakewood:** L. G., 1. **Lorain:** 1st W. A., 5; 1st S. S., 2.50. **Lima:** W.S., 2. **Lyme:** W. S., 85c. **Madison:** W. S., 2.70. **Mallet Creek:** W. S., 30c. **Marietta:** 1st W. S., 4.55; 1st C. E., 50c; 1st S. S., 1.58; Harmar W. S., 75c; Oak Grove W. S., 40c. **Marysville:** W. S., 2.35; C. E., 15c. **Medina:** W. S., 10; C. E., 30c; Y. L., 70c. **Mt. Vernon:** W. S., 4. **Newark:** Ply. W. S., 1.30. **Newport:** Ky. L. S., 1. **N. Monroeville:** W. S., 40c. **Norwalk:** W. S., 25c. **Olmstead Falls:** H. S., 1.30. **Painesville:** W. S., 2.50; Y. L., 2.50; C. E., 2.50; S. S., 1.60 **Parkman:** W. S., 1.20. **Pierpont:** M. S., 1. **Plain:** W. S., 50c. **Richmond:** W. M. U., 2. **Rock Creek:** W. G., 30c. **Tallmadge:** W. S., 2. **Rockport:** L. S., 50c. **Ruggles:** W. S., 1.45. **Sandusky:** W. S., 1. **Saybrook:** H. S., 50c; C. E., 30c. **Springfield:** 1st W. S., 3.30; **Lagonda** W. S., 50c. **Strongsville:** L. S., 1.86. **Thompson:** L. C., 70c. **Toledo:** 1st W. S., 25; 2nd J. M. C., 1. **Twinsburg:** W. S., 1.60. **Unionville:** W. S., 1.50. **Vermilion:** L. S., 1.50. **Wakeman:** W. S., 2.80. **Wayne:** W. S., 80c. **Wellington:** W. S., 1.50. **West Williamsfield:** W. S., 1; C. E., 1; S. S., 50c. **Weymouth:** W. S., 37c. **Windham:** H. S., 1.45. **Youngstown:** W. S., 3.40.

**INDIANA**—$82.31.

**Angola:** 1st, 5. Fort **Wayne:** Ply., 9.80. **Indianapolis:** 1st, 2.45; Union, 1.08. **Marion:** 3.44. **Ridgeville:** 2.

Woman's Home Miss'y Union (July)—**Elkhart:** 1st W. S., 10. **Indianapolis:** 1st S. S., 3.69; Un. S. S., 3.48. **Kokomo:** W. S., 50c; S. S., 5. **Marion:** Tem. S. S., 5. **Michigan City:** 1st S S., 2.55; 1st Prin. Dep., 2.45. **Portland:** C. E., 2. **Shepskewana:** W. S., 2.15. **Terre Haute:** Ply. S. S., 10.22; Beth. S. S., 1.50; Beth. W. S., 10.

**MICHIGAN**—$169.45.

**Bay City:** 1st, 8.75. **Calumet:** 1st, 10. **Corinth:** 1. **Durand:** 2. **Edmore:** 20c. **Grand Rapids:** Park M. S., 125. **Hancock:** 4.60. **Lansing:** Pilg., 8. **Muskegon:** Jackson St., 1. **Rockford:** 2. **Romeo:** 2.50. **Saginaw:** Genesee St., 1. **South Haven:** 3.40.

**ILLINOIS**—$400.30.

**Amboy:** 1st. 1.75. **Aurora:** N. E., 12.50. **Chicago:** 1st West Pullman, 3.50; Warren Ave., 2.70. **Champaign:** 1st, 10. **Cobden:** L. M. S., 2. **Dundee:** 4. **Gridley:** C. E., 7.80. **Harvey:** 2. **La Grange:** 1st, 10. **Marseilles:** 1.70. **Morton:** 3.55. **Napiersville:** Members of Ger. Ch., 5; 1st, 16. **Oak Park:** 3rd C. E., 80c. **Park Ridge:** 1st, 10. **Payson:** Friend, 200. **Peru:** 10. **Princeton:** 4. **Shabbona:** 1.

Woman's Home Miss'y Union—**Abingdon:** W. S., 1. **Amboy:** W. S., 4. **Bowen:** W. S., 2. **Chicago:** Beth Boh.,-2; Grand Ave. W. S., 1; Rogers Pk. W. S. & S. S., 13; So. L. M. G., 10. **Decatur:** 3. **Geneseo:** W. S., 5. **Lyndon:** W. S., 1. **Mendon:** W. S., 5. **Moline:** W. S., 1. **Neponset:** W. S., 1. **Oak Park:** 3rd W. S., 3; 4th W. S., 1; 1st Y. L., 2. **Park Ridge:** 1. **Park Manor:** W. S., 1. **Paxton:** W. S., 5; S. S., 1. **Peoria:** Ply., 2. **Plainfield:** 3. **Ottumwa:** 1st W. S., 1. **Rockford:** 2nd S. S., 10. **Shabbona:** W. S., 1. **Stillman Valley:** 2. **Winnetka:** W. S., 2. **Woodstock:** 2. **Somonauk:** W. S., 2. **Oak Park:** 1st W. S., 4.

**MINNESOTA**—$140.58.

**Cannon Falls:** 3.42. **Duluth:** Pilg., 24.18. **Excelsior:** 4.14. **Fairmount:** 1.38. **Faribault:** 5.10. **Forest Heights:** 2.06. **Glenwood:** 2.50. **Mapleton:** 23c. **Marietta:** 72c; S. S., 1. **Marshall:** 1.92. **Medford:** 1.48. **Minneapolis:** 1st, 6.29; Pilg., 7.28; Lyndale Ave., 1.80; 5th Ave., 5; Minnehaha, 16c; Fremont Ave., 2.75. **Montevideo:** 6. **New Ulm:** 2.39. **Plainview:** 2.25. **Robbinsdale:** 1.10. **Spring Valley:** 44c. **St. Anthony's Park:** 2.93. **St. Louis Park:** 33c. **St. Paul:** Olivet, 10.31.

Woman's Home Miss'y Union.—**Biwabek:** 50c. **Fair Oaks:** 70c. **Glencoe:** 2. **Glenwood:** 1.10. **Hancock:** 1.10. **Minneapolis:** Lin. Hills, 60c; Plym., 26.13. **Morris:** 6.46. **New Ulm:** 66c. **Pelican Rapids:** 1.10. **Sauk Center:** 1.50. **Sherburn:** 57c. **Wadena:** 50c. **South Park:** 50c.

**IOWA**—$149.72.

**Buffalo:** Center, 4. **Cedar Falls:** 6.66. **Davenport:** Berea, 4.75. **Dubuque:** 1st, 14.97. **Ellsworth:** 4.55. **Emmetsburg:** 4.23. **Fort Dodge:** S. S., 1. **Gaza:** 4. **Iowa City:** 1.75. **Jackson:** 4. **Osage:** 25.37. **Ottumwa:** 1st, 17.68. **Sioux Rapids:** 4. **Sloan:** 1.60; W. H. & F. S., 2.84. **Stuart:** 7. **Victor:** 72c. **Waterloo:** 1st, 18.75. **Webster City:** 1st, 9.

W. H. U. U.—**Red Oak:** 2. **Salem:** 5. **Grinnell:** 5.75.

**MISSOURI**—$386.00.

**Kansas City:** West'r, 350. **Springfield:** Friend, 36.

**KANSAS**—$49.55.

**Lawrence:** Ply., 10. **Little River:** 5. **Newton:** 1st. 5. **Paola:** Ply., 2.25. **Partridge:** S. S., 17.30. **Wellington:** 1st, 10.

**MONTANA**—$1.00.

**Musselshell:** 1.

**NEBRASKA**—$57.56.

**Arlington:** 1st, 7.70. **Lincoln:** Vine, 21. **Linwood:** 7.51. **Omaha:** 1st, 6.35; Ply., 10. **Weeping Water:** 5.

**NORTH DAKOTA**—$9.80.

**Fargo:** 1st, 2.80. **Jamestown:** 1st, 7.

**COLORADO**—$98.20.

**Denver:** 7th Ave., 2; North, 6. **Greeley:** 1st, 30.

W. H. M. U.—**Ault:** 1st, 1.50. **Boulder:** L. S., 3. **Buena Vista:** L. S., 1.50. **Colorado City:** 1st L. S., 1. **Colorado Springs:** L. S., 3.75; 2nd L. S., 2. **Denver:** 1st L. S., 6.75; Ply. L. S., 7; Boul'd L. S., 5; 2nd L. S., 7. **Grand Junc.:** L. S., 2. **Longmont:** L. S., 15. **Steamboat Spgs.:** L. S., 2.70. **Trinidad:** L. S., 1. **Fountain:** L. S., 1.

**UTAH**—$16.50.

Woman's Home Miss'y Union—**Salt Lake City:** 1st W. S., 7.50; Phillips W. S., 9.

**TEXAS**—$9.28.

**Dallas:** Central, 9.28.

**WASHINGTON**—$29.00.

**Odessa:** Ger. Pilg., 10. **Seattle:** Green Lake, 1. **Tacoma:** 1st, 15. **Walla Walla:** Ger., 3.

**OREGON**—$15.00.

**Beaver Creek:** St. Peters Ger., 10. **Forest Grove:** Hillside, 5.

**CALIFORNIA**—$105.80.

**Berkeley:** 1st, 15.75; Beth., 1. **Martinez:** 1.15. **Oakland:** Pilg., 2.50; Ply., 7.09. **San Francisco:** 1st. 9.48. **Sunnyvale:** 73c.

Woman's Home Miss'y Union.—**General Fund:** 14. **Berkeley:** 1st, 5.22; No., 1.80; Park, 50c. **Campbell:** 40c. **Ceres:** 55c. **Cloverdale:** 40c. **Eureka:** 60c. **Fresno:** 40c. **Ferndale:** 20c. **Grass Valley:** 30c. **Green Valley:** 10c. **Little Shasta:** 20c. **Lodi:** 30c.

**Mill Valley:** 25c. **Niles:** 10c. **Oakland:** 1st, 17.50; Ply., 2.50; 4th, 90c; Myrtle St., 40c; Pilg., 50c; Grace, 20c; Boul., 10c. **Oroville:** 25c. **Palo Alto:** 1. **Paradise:** 10c. **Petaluma:** 1.20. **Porterville:** 40c. **Pittsburg:** 1. **Reno:** 20c. **Ripon:** 10c. **Redwood:** 50c. **Sacramento:** 25c. **San Francisco:** 1st, 7; Beth., 15c; Mission, 30c; Richmond, 8c. **Santa Cruz:** 2.25. **Saratoga:** 1.50. **Sunnyvale:** 45c. **Sebastopol:** 15c. **Sonoma:** 80c. **Stockton:** 2.20. **Suisun:** 20c. **Tulare:** 60c.

Total Donations.....$7,625.92

# The Congregational Sunday-School and Publishing Society

## Henry T. Richardson, Treasurer - Congregational House, Boston, Mass.

## September, 1914

**ALASKA—**

**Douglas:** First S., 5.

**CALIFORNIA (NORTHERN)—**

**Angel's Camp:** W. M. S., 2.50. **Berkeley:** First W. M. S., 7.04. **Blue Canon:** S., 1.75. **Campbell:** W. M. S., 1.60. **Ceres:** First W. M. S., 1.60. **Cloverdale:** W. M. S., 1.60. **Field's Landing:** S., 5. **Fresno:** First W. M. S., 1.60. **Little Shasta:** W. M. S., 80c. **Oakland:** First W. M. S., 13.12; Myrtle St. W. M. S., 80c; Plymouth W. M. S., 3.20; Boulevard, 5. **Palo Alto:** W. M. S., 2.60. **Paradise:** W. M. S., 40c. **Petaluma:** W. M. S., 1.95. **Pittsburg:** W. M. S., 4. **Redwood:** 10. **San Francisco:** First W. M. S., 18.35; Mission W. M. S., 80c; Richmond W. M. S., 24c. **San Jose:** 23.20. **Saratoga:** W. M. S., 6. **Sonoma:** W. M. S., 40c. **Stockton:** W. M. S., 7.04. **Suisun:** W. M. S., 80c. **Sunnyvale:** W. M. S., 60c. **Sunol Glen:** 2.50. **Tulare:** W. M. S., 2. **Weaverville:** W. M. S., 10c. **Collection,** 2. Total, $128.59, of which $5.00 is a C. D. Coll'n, and $79.14 received through W. H. M. U.

**CALIFORNIA (SOUTHERN)—**

**Los Angeles:** First "M. E. M.," 25. **Oneonta:** S., 5. **Sunset Beach:** S., 1.75. Total, $31.75, of which $6.75 is C. D. Coll'ns.

**COLORADO—**

**Bethune:** German, 15. **Cortez:** S., 3. **Denver:** Third S., 5; Berkeley S., 2.50; City Park, 15. **Eaton:** S., 25. **Fort Morgan:** German, 5. **Fountain:** S., 4.10. **Paonia:** S., 8. **Pueblo:** Minnequa S., 5. **Rico:** S., 3.48. **Silverton:** S., 10.50. **Sulphur Springs:** S., 3. **Yampa:** S., 3. **For Supplies,** 1.06. **Friend.** Longmont, 1. Total, $109.64, of which $72.58 is C. D. Coll'ns.

**CONNECTICUT—**

**Berlin:** C. & S., 39.52. **Chester:** 1.35. **Colebrook:** 3. **Derby:** Second, 32.92. **Durham:** S., 5.50. **East Hartford:** South, 6. **East Haven:** Foxon, 4. **Falls Village:** 5.76. **Greenwich:** Second, 31.25. **Hampton:** 3. **Hartford:** First S., 25.51. **Milford:** First, 30.47. **New Haven:** Plymouth S., 5. **No. Stonington:** 7.20. **Plymouth:** 12.28. **Putnam:** Second, 8.12. **Ridgefield:** 10.22. **Rocky Hill:** 80c. **Salisbury:** 6.95. **Southington:** 3.04. **Stratford:** S., 5. **Torrington:** Torringford S., 3. **Windsor:** 3.15. **Windsor Locks:** 6.47. **Winsted:** Second, 3.85. Total, $263.36, of which $3.00 is a C. D. Coll'n.

**FLORIDA—**

**Avon Park:** 5.

**GEORGIA—**

**Macon:** 5. **Friend:** Demorest, 1. Total, $6.00.

**IDAHO—**

**Atlanta:** C. & S., 1. **Avon:** 60c. **Boise:** Wright, 1. **Harvard:** S., 1.40. **Mullan:** 2.50. **Westlake:** 2. Total, $8.50.

**ILLINOIS—**

**Abingdon:** 4.50; W. M. S., 1. **Albion:** S., 3; W. M. S., 2.50. **Avon:** S., 8. **Batavia:** S., 7. **Big Rock:** 11.33. **Brookfield:** S., 2. **Buda:** W. M. S., 1. **Canton:** W. M. S., 1. **Chicago:** Bethlehem Bohemian S., 2.50; Bowmanville S., 7.90; Green St. W. M. S., 50c; Jefferson Park S., 14; Madison Ave. W. M. S., 1; Mont Clare, 2.75; New England "Y. L.," 100; New First, 18.92; W. M. S., 17.20; North Shore W. M. S., 2; Park Manor S., 7; Plymouth W. M. S., 1; Rogers Park W. M. S., 3; University W. M. S., 3; Watson Park S., 7.60; Waveland Ave. W. M. S., 1; Kennilworth S., 3.88. **Dover:** S., 10. **Elgin:** 25. **Evanston:** S., 102.25. **Galesburg:** East Main St. S., 15. **Geneseo:** S., 17.04; W. M. S., 1. **Glen Ellyn:** W. M. S., 1. **Illini:** W. M. S., 50c. **Kewanee:** S., 24.48. **Lacon:** 14. **La Grange:** W. M. S., 10. **Loda:** S., 7.91. **Marseilles:** W. M. S., 1. **Matoon:** First, 10; W. M. S., 1. **Maywood:** 10. **Mendon:** W. M. S., 2. **Milburn:** S., 15. **Moline:** Union W. M. S., 1. **Morgan Park:** W. M. S., 1. **Mound City:** W. M. S., 1. **Oak Park:** First W. M. S., 17; North Berwyn S., 5. **Odell:** W. M. S., 6; C. E., 3. **Ottawa:** W. M. S., 5.99. **Pecatonica:** W. M. S., 1. **Port Byron:** S., 10. **Princeton:** W. M. S., 1. **Rockford:** First W. M. S., 3. **Shirland:** S., 1. **Stillman Valley:** S., 1. **Wataga:** S., 5.15. **Wayne:** S., 11. **Westville:** Kellyville S., 5. **Wyoming:** 5; W. M. S., 3. Total, $587.90, of which $116.94 is C. D. Coll'ns, and $243.98 received through W. H. M. U.

**INDIANA—**

**Elkhart:** S., 10. **Whiting:** Plymouth S., 5. Total, $15.00, of which $5.00 is a C. D. Coll'n.

**IOWA—**

**Anita:** 6.21. **Cedar Rapids:** First S., 3.70; W. M. S., 1.11; Y. W. S., 3.70. **Des Moines:** North Park, 2.18. **Garden Prairie:** 4.51. **Grinnell:** W. M. S., 1.42. **Kingsley:** 11. **Little Rock:** 4.50. **Mason City:** First Beginners and Primary Depts., 5. **Miles:** S., 10.30. **Mindon:** 3.58. **Monticello:** 10. **Old Man's Creek:** 4.38. **Oto:** 3. **Parkersburg:** 5. **Red Oak:** 2; W. M. S., 1. **Reinbeck:** S., 14.33. **Tabor:** 11.29. **Van Cleve:** 4. **Pulpit Supplies,** 20. **Collections,** 17.45. Total, $149.66, of which $29.63 is C. D. Coll'ns, and $9.93 received through W. H. M. U.

**KANSAS—**

**Alton:** 6. **Capioma:** 2.50. **Carpenter:** S., 1.60. **Chapman:** 3.25; W. M. S., 1.75. **Chase:** 2. **County Line:** S., 1. **Eureka:** S., 10. **Haven:** 5. **Kansas City:** Chelsea C. & S., 8. **Kiowa:** 12.50. **Kirwin:** W. M. S. & C. E., 1. **Little River:** 10. **Manhattan:** 10. **Mount Hope:** 6. **Overbrook:** 15. **Pantteg:** 1. **Parsons:** W. M. S., 2. **Sterling:** 6.54. **Tonganoxie:** 10. **Topeka:** First W. M. S., 4.18; Central C. & S., 7.03; Seabrook W. M. S., 50c. **Wyandotte Forest:** 4. Total, $130.85, of which $15.03 is C. D. Coll'ns, and $9.43 received through W. H. M. U.

**LOUISIANA—**

**Jennings:** First S., 13.54, which is a C. D. Coll'n.

**MAINE—**
**Foxcroft and Dover:** 6.80. **Kennebunkport:** First, 1. **Lyman:** 1. **Masardis:** 1. **Newfield:** West, 1. **Portland:** Woodfords, 6.63. Total, $17.43.

**MASSACHUSETTS—**
**Becket:** Center, 1.30. **Beverly:** Second, 4.88; Dane St. S., 4.93. **Boston:** Armenian, 5. **Boxford:** West, 4.35. **Brockton:** Porter, 50. **Brookline:** Harvard, 65.88. **Carver:** North, 3. **Easthampton:** First S., 3.54. **Fitchburg:** Rollstone, 6.84. **Georgetown:** 5.85. **Greenfield:** Second, 16. **Greenwich:** S., 2. **Hadley:** North, 8. **Hanover:** First C. E., 4. **Haverhill:** Riverside Memorial S., 6.01. **Heath:** 4.50. **Hinsdale:** 4.26. **Holyoke:** First, 14.67. **Hopkinton:** 8.26. **Huntington:** Second, 5. **Lynn:** First S., 5; Central, 10. **Methuen:** 15.30. **Milton:** 3.30. **Monterey:** S., 5. **Newton:** Aburndale, 16. **Northampton:** Edwards, 21. **North Brookfield:** 11.63. **Springfield:** Hope, 16.73. **Taunton:** Winslow, 12. **Warwick:** 1. **Worcester:** Plymouth, 30.21; Piedmont, 40. W. H. M. A. of Mass. and R. I., 246. Total, $661.44, of which $16.01 is C. D. Coll'ns, and $246.00 received through W. H. M. A.

**MICHIGAN—**
**Bedford:** 1. **Coloma:** 3. **Middleville:** 2.81. Total, $6.81.

**MINNESOTA—**
**Aldrich:** 2.45. **Argyle:** 1.38. **Backus:** 35c. **Duluth:** Pilgrim, 23.85. **Excelsior:** 4.50; S., 3. **Fairmont:** 2.26. **Faribault:** 8.38. **International Falls:** S., 3.05. **Lake Park:** 2.50. **Madison:** S., 5. **Minneapolis:** First, 10.25; Plymouth, 11.88; Vine S., 7.05; Union, 11.52; Lyndale, 3.15; Fremont Ave., 4.50; Fifth Ave., 8; Robinsdale, 1.80; Forest Heights, 3.37; 38th St. S., 5.10; Minnehaha, 27c. **Montevideo:** 9.50. **Plainview:** 2.75. **St. Paul:** St. Anthony Park, 4.79; Olivet, 11.25. Total, $151.90, of which $15.20 is C. D. Coll'ns.

**MISSOURI—**
**Cameron:** 5. **St. Louis:** Pilgrim, 6.24. Total, $11.24, of which $5.00 is a C. D. Coll'n.

**MONTANA—**
**Baker:** 70c. **Billings:** German S., 9.05. **Brockton:** 1.85. **Dodson:** 90c. **Malta:** 1.75. **Plevna:** 1.53. **Westmore:** 1. **Collections,** 4.89. Total, $21.67.

**NEBRASKA—**
**Arthur:** S., 3.86. **Brewster:** S., 3. **Grant:** S., 5.56. **Lincoln:** Butler Ave., 1.67. **McCook:** S., 21.75. **Mizpah:** S., 1.50. **Norfolk:** First, 25. **Scotts Bluff:** 5. **Shickley:** 2. **Silver Creek:** S., 8.25. **Ulysses:** S., 1.25. **Verdon:** S., 10. Total, $88.84, of which $43.06 is C. D. Coll'ns.

**NEW HAMPSHIRE—**
**Gilsum:** 4. **Hampton:** 9.61; S., 5.39. **Hollis:** 4.03. **Hooksett:** 1.50. **Manchester:** First, 35; So. Main St., 16.25. **Salem:** 2.15. . Total, $77.93, of which $2.15 is a C. D. Coll'n.

**NEW JERSEY—**
**Jersey City:** First S., 9.45. **Little Ferry:** S., 5. **Westfield:** S., 5. **Woodbridge:** S., 14.25. Total, $33.70.

**NEW MEXICO—**
**Gallup:** 3.50. **Hurley:** 5. Total, $8.50.

**NEW YORK—**
**Coventryville:** S., 5. **Grand Island:** S., 2. **Middletown:** North St. S., 10. **New York City:** Forest Ave. S., 5; Forest Hills Gardens S., 8.54. **Ouleout:** S., 1.25. **Phoenix:** 6.03. **Rochester:** South S., 8. **Ticonderoga:** 1.18. **Volney:** 4.50. **Friend,** Stony Brook, 2. Total, $53.50, of which $8.54 is a C. D. Coll'n.

**NORTH DAKOTA—**
**Adler:** 6.26. **Dickinson:** W. M. S., 8.50. **Fargo:** First S., 4.03; W. M. S., 32.50. **Foxholm:** 75c. **Gardner:** S., 10. **Garrison:** S., 6. **Gascoyne:** 88c. **Heaton:** W. M. S., 5. **Iota Flats:** 70c. **Jamestown:** W. M. S., 5. **Lawton:** W. M. S., 2.50. **Manvel:** S., 11.05. **Max:** 1.77. **Oberon:** W. M. S., 2.60. **Sanborn:** S., 7.30. **Windsor:** Spangler S., 4. Total, $108.84, of which $23.30 is C. D. Coll'ns, and $56.10 received through W. H. M. U.

**OHIO—**
**Cincinnati:** Walnut Hills, 14.55. **Cleveland:** Archwood Ave. S., 20; East Madison Ave. S., 5. **Columbus:** Eastwood, 12. **Greenwich:** 1.60. **Hartford:** 1.35. **Lodi:** S., 16.82. **Newark:** First, 5; Plymouth, 4. **Pierpoint:** 3. **Ruggles:** 8.30. **Sullivan:** S., 10. **Vaughnsville:** S., 2.50. **Windham:** S., 9.50. **Youngstown:** Plymouth, 4.25. Total, $117.87, of which $47.00 is C. D. Coll'ns.

**OKLAHOMA—**
**Kingfisher:** S., 10.30. **For Supplies,** 50c. Total, $10.80, of which $10.30 is a C. D. Coll'n.

**OREGON—**
**Hoodview:** 10.60. **Friend,** "U. S. N.," 1. Total, $11.60.

**PENNSYLVANIA—**
**Pittston:** West, 4.50. **Spring Creek:** 3. **Susquehanna:** S., 2. Total, $9.50.

**RHODE ISLAND—**
**Providence:** Armenian Evang., 98c; Free Evangelical, 3.40. Total, $4.38.

**SOUTH CAROLINA—**
**Lykesland:** Veigle Chapel S., 3, which is a C. D. Coll'n.

**TENNESSEE—**
**East Lake:** S., 3.09, which is a C. D. Coll'n.

**TEXAS—**
**Amarillo:** First, 1.75.

**VERMONT—**
**Bennington:** Second, 7.37. **Brattleboro:** First, 4.07. **Charleston:** West, 3. **Corinth:** 1.22. **Danville:** S., 10. **Derby:** 5. **Jericho:** First, 2.47; S., 2.53. **Manchester:** 22.55. **Pittsford:** 15. **Woodbury:** S., 2. Total, $75.21, of which $5.75 is C. D. Coll'ns.

**WASHINGTON—**
**Blaine:** 5.53. **Monroe:** 12.70. **Port Angeles:** 10. **Collections,** 1.49. Total, $29.72.

**WEST VIRGINIA—**
**Huntington:** 6.28; S., 8.75. Total, $15.03.

**WISCONSIN—**
**Albertville:** 1. **Beloit:** First, 43.54; S., 21.54. **Brodhead:** S., 10. **Burlington:** S., 11.40. **Dousman:** Immanuel, 2. **Eau Claire:** First, 79.50. **Fifield:** S., 2. **Grand Marsh:** S., 75c. **Koshkonong:** S., 2. **Lake Geneva:** 5.09. **Mineral Point:** 6. **Potter Memorial:** C. & S., 2. **Racine:** W. M. S., 90c. **Randolph:** W. M. S., 75c. **Rochester:** S., 12.23. **Shiocton:** 5. **Sparta:** First W. M. S., 1.20. **Wheaton:** 2. Total, $208.90, of which $2.85 is received through W. H. M. U.

**WYOMING—**
**Cheyenne:** German Mission S., 1.70. **Wheatland:** German, 9. Total, $10.70.

**INCOME—**
**Missionary Trust Fund,** 99. **Asa Bullard Fund,** 234. **Christian Knowledge Fund,** 210. **Legacy Account,** 487.43. **M. T. Dill Fund,** 70. **M. S. Spaulding Fund,** 80. **McMillen Fund,** 8.75. Total, $1,189.18.

Total for month, $4,387.32, of which $449.87 is C. D. Coll'ns, and $647.43 is received through W. H. M. U.

During the month the Society has aided 65 schools, of which 21 were newly organized.

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